

RAMACANDRA AND ZARATHUSTRA

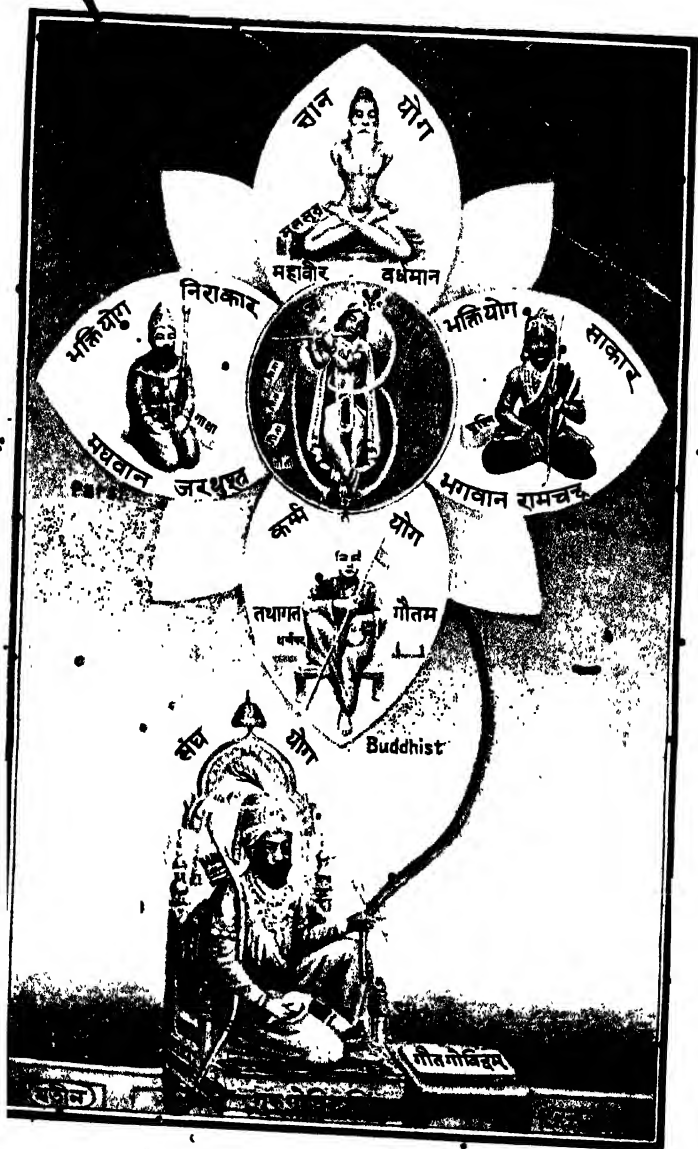
**[An Exposition of the Sikh Cult as the synthesis
of Hinduism and Parsi-ism]**

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धर्मराजाम् तीर्थङ्कराः पञ्च वेदान्तशामकाः



यद इति नित्यं अन्तरात् पञ्च वेदान्त शामकाः

धर्मस्य त्वं निहितं गुहायाम् ॥
महाजनां येषु गतं स पन्थाः ॥

TO THE HOLY MEMORY
OF
LOKAMANYA BAL GANGADHAR TILAK

whose great exposition, the "Gita Rahasya",^{*} has easily established the Gita in its true place, as the **One Scripture** of the whole humanity, who has demonstrated the Karma Yoga viewpoint of the Gita, and thereby infused new life into the Hindu society, and who may thus be said to be the rightful successor of the Great Sankaracharya,

this humble work is dedicated
in token of the profound
respect that the author
entertains for all
that he was,
and still
is.

ॐ

रुद्र-प्रशस्तिः

1. रुद्र, मा परा दाः ।

—ऋग्वेद ७-६४-४

Do not forsake me, Rudra.

2. यथा रुद्रश्च चिकेतति ।

—ऋग्वेद १-४३-३

As Rudra wills.

3. न वा ओजीयो रुद्र त्वद् अस्ति ।

—ऋग्वेद २-३३-१०

None is greater than you, Rudra.

4. यद्वा महे सौमनसाय रुद्रम् ।

*नमोभिर् देवम् असुरं दुवस्य ।

—ऋग्वेद ५-४२-११

For true peace of mind, worship Rudra. Serve with obedience Him, who is both Deva (Corporal) and Asura (Incorporal).

वैदिक सन्ध्या—Vedic Prayer

[Sam-dhya=Full Meditation]

तम् उ ह्रुहि यः सु-शुः सु-धन्वा,
यो विश्वस्य क्षयति भेषजस्य ।
यक्ष्वा महे सौमनसाय रुद्रम्
नमोभिर् देवम् असुरं दुवस्य ॥

—ऋग्वेद ५-४२-११

Praise Him who wields the bow and the arrow, and who is the Lord of all Balms. For true peace of mind, adore Rudra. Approach with humility Him, who is both Deva (Imaged) and Asura (Un-imaged).

न ते विदाथ य इमा जजान,
अन्यद् युष्माकम् अन्तरं बभूव ।
नीहारेण प्रावृता जल्प्या च
असुतृप उक्थशासश् चरन्ति ॥

—ऋग्वेद १०-८२-७

Do you not know Him—Him who made this universe? He dwells in your heart as well. To some He appears as if shrouded in a mist—to others He is a matter of conjecture only. Yet He is the source of the Categorical Imperative, and only in Him is the heart's rest.

गायत्री (Song of Life)

१. दैवी (Indian):

ॐ । तत् सवितुर् वरेण्यं भर्गो देवस्य धीमहि,
धियो यो नः प्रचोदयात् । ॐ

Let us think of the good graces of the Creator, who placed in us Conscience.

२. आसुरी (Iranian):

ॐ । यथा अहु वर्यो अथा रतुस्
अषात् चित् हचा ।
वंहेउम् दज्जदा मनहो स्कओथननाम्
अंहेउस् मन्दाइ ।
त्तग्रं च अहुराइ आ ।
यिम् दिगुव्यो ददात् बास्तारेम् ॥ ॐ

Just as the Lord is to be adored, so is His Prophet; and that for the sake of Rectitude. For leading us Godward, through all the deeds of our life, he gave us Conscience and Courage which are the assets of the poor.

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INTRODUCTION.

(Translated)

I simply wonder at the depth of knowledge of the author in the Scriptures of the different Religions as displayed in his book "Ramacandra and Zarathustra". I do not presume to sit in judgment over a performance which is full of penetrating and subtle observations of a profound scholar on all the various aspects of Religion. I have gone through the book in the spirit of a humble student. It would be no exaggeration to call this work simply a Mine of Gems. It seems to me that the author proceeded to his task, after he had obtained a thorough command over the Veda, the Upanishadas, the Mahabharata and the Puranas, as if they all were at his fingers' ends. He requested me to write an Introduction. If "Introduction" implies evaluation, I frankly confess that I am unfit for the task. All that I can do is to cast a dim light from my earthen lamp, on the way to this mine. Thus may the connoisseur be enabled to judge the value of its gems. What strikes me most is that the method of research and interpretation, as adopted by the author, is quite scientific, and that his conclusions are always supported by a large number of quotations and references. What distinguishes this book from the other tracts of its kind, is that the author has not killed the spirit

of Religion, and held to its outer form, in the pride of pedantry. He has tried to dive deep into the spirit of Religion with all the fervour of his heart. The book, therefore, does not tire out even the lay reader, though the matter is so serious and abstruse. There is a current of living sweetness running through the whole work. As one proceeds through it, the image of a pious Kathak, preaching to a respectful audience from his seat on the sacred pulpit, flashes up to one's mind's eye.

In these degenerate days of Bengali literature when vain sensationalism has got the upper hand, it is really very refreshing to come across an author who undertakes to reach the spirit of the Scriptures.

It is a matter for hope and pride that this new author, amidst the pressure of his onerous office-work, found time to resort to the Theme of Religion, which is ever dear to the Hindu.

Behāia (Calcutta),
3-11-36.

Dinesh Chandra Sen.

PREFACE TO THE FIRST EDITION

(Translated)

Like Shri Krishna, Ramacandra, Gautama and Vardhaman, Zarathustra as well is one of the cardinal prophets of the Aryan race. Yet how little of him is known to us !

In Iranian Hagiology, a line of distinction is commonly drawn between Prophets whose message is embodied in a Scripture (as in the Gita or the Koran) and those who did not leave behind any Gospel.

Like the Dhammapada of Gautama Buddha, the Gatha of Zarathustra points out the laws of the higher life. About the message of Zarathustra there is thus no room for making a conjecture. It is preserved and presented in the pages of the Gatha. The Gatha bears testimony to his Prophethood. Zarathustra belongs to the first class of Prophets.

The historicity of Zarathustra has been proved by the great American Scholar A. V. W. Jackson in his famous book—"Zoroaster, The Prophet of Ancient Iran." An exposition of his religious Philosophy will be found in the two books of Bishop Moulton: (1) The Treasure of the Magi, and (2) The Teaching of Zarathustra. There are several translations of the Gatha including that in the Sacred Books of the East Series (by Lawrence Mills). The translation, as found in Moulton's "Early Zoroastrianism" appears to be the best of them. It does not, however, lay as much emphasis on the affinity of the Indian and the Iranian Cultures, as it should have done. It overlooks the fact that a very common designation of Zarathus-

tra in the Zend, is "Atharvan" (which implies that he was a Seer of the Atharva Veda) that Zarathustra used to put on the Sacred Cord, revere the cow, and preserve the sacrificial fire. In a word the translator does not bring out the fact that the Gatha constitutes an *integral* part of the Veda, and that the message of the Gatha is only a phase of the Religion of the Veda. In a recent edition of the Gatha, published from the Cherag Office of Navsari, this defect has been attempted to be cured. Moreover, the original text of the Gatha, which was hitherto available in the Zend, Romān or the Guzrati Scripts alone, has been, for the first time, printed in the Devanagari Script in that edition. This is calculated to make the Gatha more familiar to the Indian reader. If the present pamphlet succeeds in stimulating an interest in Zarathustra and his Gospel, and focussing an attention on Indo-Iranian affinity, the author will think himself amply rewarded.

The religion of the Hindu may be described as Vishnu-Yajna, and that of the Parsi as Mazda-Yasna. Both Yajna and Yasna are formed from the same root Yaj (ॐ to worship) by the addition of the suffix न. Both of them mean the same thing. But while the religion of the Hindu is iconic, that of the Parsi is an-iconic. Vishnu has an image, and Mazda has none. That is the main difference between them. In Iran these cults were known as Mazda-Yasna and Deva-Yasna, and in India they were known as Deva-Yana and Pitri-Yana. It seems that the an-iconic was the earlier form of worship, and that is why it is, in India, called the Pitri-Yana, or 'the

1. उद्गता यो जातो स्मितामी जग्मुष्यो यो अग्रवा ।

—*Travardin Yast-93.*

It is our fortune that the Prothet (Atharvan) has been born
—He Spitama Zarathustra.

Way of the Forefathers". The iconic form of worship was introduced at a later date. What is interesting to note is that the Asura-worshippers failed to realise that the image was only a symbol. They were deluded in thinking that Vishnu could occupy only a limited space, and thought lightly of acceding to Vishnu, as much space as he could take up. (It should, however, be noted that though the Asura-worshippers did not appreciate the worship of Vishnu, they were not altogether intolerant of it.)¹

Those who attribute the Hindu-Muslim quarrels to religious differences are profoundly mistaken. A difference in the theological attitude (such as monotheism or iconoclasm) or in the social out-look, (such as widow-marriage or democracy) does not lead to the feud. The Sikhs, the Arya Samajists and the Brahmos have also the same customs,—social and religious, as the Muhammadians, but they do not, for that reason, make for an exceptional amity between them and the Musalmans. On the other hand, the differences in the religious and social out-look do not make the Sikhs, the Aryas and the Brahmos desperately hostile towards the Hindus. The fact of the matter is that the Hindu-Muslim quarrel is based on a popular delusion, viz: that the distinctive culture of the Musalman is antagonistic to the distinctive culture of the Hindus. The antagonism that there is between the *Dhoti* and the *Pyjama*, between the *Brahmi* and the *Kharosthi* scripts, between the Hindi and the Persian, easily arrests the attention. The task I have undertaken in this book is to show that there is dense ignorance behind this delusion. For what struts under the mask of Islamic culture, is really Iranian culture at the bottom, and that Iranian and Indian cultures are the twin sons of the same Vedic mother.

two flowers blossoming on the same stalk of the Veda. There are numerous points of contact between them and a large scope for mutual appreciation and hardly any cause for discord. What is known as Islamic civilisation is essentially Iranian civilisation in disguise, and the Hindu-Muslim feud, sometimes so elaborately staged, has always been a feud between the Hindu civilisation and its twin-brother the Iranian civilisation, (now masquerading as Islam').

It cannot be challenged, that the Arabic Nation had no existence in history, before the birth of Prophet Muhammad. It was, before his birth, a race of uncivilised barbarians, living in bondage, now under the Persians and now under the Romans, and having neither science nor literature, nor art; and that what is fallaciously known as Islamic civilisation, is in reality the Iranian, and the so-called Arabic civilisation, divorced from the Iranian, is as non-existent as the horns of a hare.¹

When we find that the portrait of Atharvan Zarathustra, as inscribed on the Naks-i-Rustam hills, even a thousand years before the birth of Muhammad, is robed in Ackan and Py-jāma, there appears to be little sense in discarding the Pyjama and the Ackan as Islamic and alien. Similarly when even some of the inscriptions of Asoka (not to speak of the alphabet of the Zend) are found written in the Kharosti Script, there is not any sense in abhorring the system of writing from the left, as out-landish.

The fact is that though Islam originated in the Semitic race, it came to borrow 99% of its culture, from the Iranian

1. " There is a Greek civilization and a Latin civilization; there is no Arab civilization. "—Andre Servier—*Islam and the Psychology of the Musalman*, p. 9.

source, admittedly alien to Islam. "If it had to be so largely receptive in the past, what is there to prevent it being similarly receptive now, and push up the experiment and enrich itself once again with the best elements of the Hindu culture which is quite akin to the Iranian? On the other hand, why should not Hinduism, fortified with the realisation that what is commonly known as Islamic Civilisation, is really its twin brother, the Iranian, make one supreme effort to absorb Islam? At any rate, it is quite reasonable that if the Hindu and the Musalman both realise that 99% of the so-called Islamic civilisation is derived from Aryan (Iranian) sources, much of the bitterness would vanish. It is the lesson of History that a Semitic Religion never thrived without the co-operation of the Aryan. Three great Religions originated in the Semitic race, Judaism, Christianity and Islam. Of them Christianity has been vitalised by the Aryans of Europe, and Islam by the Aryans of Persia, while Judaism which missed the vitalising influence of the Aryan, ran into sterile unproductive channels and dwindled into insignificance. It was really fortunate for Islam to have come into intimate contact with Persian Civilisation, and to have perched itself on its broad shoulders. The idea of cutting itself free from the Iranian elements is an extravagant suicidal mania, and is bound to fail. Those who want to be convinced of the futility of such a scheme, would do well to read the following three books.

(1) Islam and the Psychology of the Musalman : by Andre Servier.

(2) Muhammadianism : by Hurgronje.

(3) Sources of Islam : by Blair.

(1) The Koran of Muhammad, (2) The Hadis of Bukhari, (3) The Kiyas of Abu Hanifa and (4) The

Tafsir, of Ghazālī, are said to be the four corner-stones of Islam. It is to these four books that the whole Muslim world looks for its guidance. It is significant that of these four Guides, only Hazrat Muhammad is an Arab, while all the rest three are Iranians.

It is no less significant that the whole galaxy of Musalman authors—Abu Rihan and Abu Sina, Tabari, and Jamakshari, Mir Khond and Abul Fazal, and a host of others—all hailed from Persia.¹ The case of Sadi, Hafiz, Omar Khayyam or Jalaluddin Rumi, is too well-known to need a mention.

It is a futility on the part of the Musalmans to try to discard the Iranian culture, and it is a folly for the Hindus to ignore it. The Persian culture may therefore provide the soil for the growth of Hindu-Muslim amity. Thus apart from being the Gospel of Zarathustra, the earliest prophet of Bhakti Yoga, the Gatha has got its value as providing the common platform for the Hindu and the Muslim to meet.

The writer has little leisure. His capacity is still more limited. His only hope is that considering the purity of his purpose, the generous reader may be pleased to overlook his drawbacks.

£1-3-2476 Gautamabda

5-7-1932 Christian Era

Ratha—Dwitiya

Jessore.

BY A SERVANT OF MAZDA

1. Browne—Literary History of Persia, Vol. I.

PREFACE TO THE SECOND EDITION

(Translated)

• The first edition of this book was not disdained by the reading public. The reason seems to be that in Bengali language, there are few books on Zoroastrianism. As the pioneer work on the subject, the readers looked upon it with an eye of indulgence. I am thereby encouraged to add a new chapter to the book viz. the chapter on Sikhism. Sikhism is the synthesis of the Hindu and the Parsi cults. Thus to speak of Ramacandra and Zarathustra, without speaking anything about Guru Govinda, is to leave the task incomplete.

In Bengali, there are several books on Sikhism such as the translation of " Japji " and the " Sukhamani " by Babu Jnanendra Mohon Dutta, and the life of " Guru Govinda Sinha " by Babu Tincari Bandopadhyaya, " Sikh and Sikh-Jati " by Babu Sarat Chandra Roy, and the life of " Guru Govinda Sinha " by Babu Basanta Kumar Bandopadhyaya. Added to this there is the Bengali translation of Cummingham's "History of the Sikhs" published by the Bangabasi.

" Japji " embodies the message of Guru Nanak, and " Sukhamani " the message of Guru Arjuna. The rise of the Sikh sect synchronises with the Mughal Empire. Guru Nanak was a contemporary of Emperor Babar, and Guru Arjun, of Emperor Jehangir. Jehangir has noted in his autobiography that it was his earnest desire to convert Guru Arjuna to Islam. The Moghal Empire ended with Aurangzeb; and Guru Govinda, the tenth and the last Guru, was a contemporary of Aurangzeb. It was Guru Govinda who brought the Sikh Church to consummation

tion. In this book there is no discussion about the previous Gurus. They were like the glimpses of the dawn, while Guru Govinda shines in the splendour of the mid-day sun.

The discourses of Cunningham are rather too elaborate, while Tincari Babu has tried to prove Guru Govinda Sinha to be a Hindu. He forgets that Guru Govinda is the spiritual successor of Zarathustra as well. His viewpoint is distasteful to the Sikhs, and fails to give proper value to the special characteristics of Sikhism. Sarat Babu on the other hand does not appreciate what may be said to be the main contribution of Guru Govinda to the Hindu civilisation, viz. the combination of Politics and Religion. The main defect of Hindu character and the chief cause of his downfall, is the segregation of politics from his normal every-day life. Mahatma Gandhi reminds us often that politics is not to be divorced from Religion. It is the same old lesson that Srikrishna uttered to Arjuna (viz : that Politics also is Religion). Guru Govinda translated the idea of the Gita into action, by converting the community of the Sikhs into the Brotherhood of Lions. One who has no sympathy with this central idea of the Prophet's life, is hardly in a position to interpret him properly.

The book of Basanta Babu is written from the standpoint of Indian Nationalism. On going through it, one feels tempted to hear with his own ears the Gita Govindam or the actual words of Guru Govinda himself. Guru Govinda's composition is known as "The Book of the Tenth Padsaha" or briefly as the "Dasam Grantha". It forms the second part of Grantha Seba. The first part of the Grantha Seba consists of the writings of the other Gurus. It is known as the Adi Grantha i.e. the First Book.

The Dasam Grantha is composed in the Punjabi language. Its difference from the Hindi is very slight. Moreover as Guru Govinda Sinha had been born in the eastern city of Patna, and passed his early days there, his language is very much allied to the Hindi. But the Guru Mukhi Script stands in the way. Otherwise there is no doubt that the sacred words of the great Prophet, who breathed new life into the dead bones of the Vedic Church, would have been respected as the New Gita of the modern age. At least a collection of his couplets would have been as familiar to the Bengali reader as the Dohas of Kavir or Tulsidas are. Not to speak of the Bengali, a collection of Guru Govinda's message is not available even in the Hindi. Basanta Babu has noted how some authors have transliterated "Banda" as Bandhu, (presumably under the impression that Banda was a mistake). In Sarat Babu's book too we find the expression गुरुमत in place of गुरुमता (Verdict of the Guru). The inaccuracy is due to the ignorance of the Guru Mukhi Script, and the mistaken retransliteration of what Cunningham transliterated as "Guru Matta". The Dasam Grantha is a big volume. The leading topics of the Hindu Puranas, particularly the feats of Chandi and the deeds of Srikrishna, have been described therein. Sardar Bahadur Sardar Kahn Sinh of Nabha, the most erudite Sikh scholar of the day, has made an anthology of its main Slokas and published it under the name of Gurumat Sudhakar. It is printed in the Guru Mukhi Script. A Hindi edition is a desideratum.

The standard work on Sikhism is Macauliffe's "Sikh Religion." It forms one of the books of Max Muller's "Sacred Books of the East Series". Macauliffe took the help of Sardar Bahadur Kahn Sinh in compiling his book. Sardar Kartar Singh, Professor of the Khalsa College,

Amritsar, has recently published in English an excellent biography of the Holy Prophet. A translation in Bengali would be a right move and is worthy of attention of Mr. P. C. Ghosh¹ who has placed a fund at the disposal of the Calcutta University for such purposes. The causes of the rise and the growth of the Sikh Power have been ably analysed by Dr. Sir Gokul Chand Narang in his excellent book, "Transformation of Sikhism". Unfortunately the book is out of print. A translation of it in Hindi is available. It deserves to be circulated in the Bengali as well.^{1*}

Guru Tegh Bahadur had gone on pilgrimage to all 'the sacred Tirthas of the Hindus,' and took the opportunity to preach his Faith. It was during his travels in Assam that he converted the King of Kamrup to Sikhism.³ At this time, he made a study of the Tantras.⁴ On his way to Assam, he had set his foot on the city of Dacca. He was pleased with the devotion of Bolaki Chand and other leading Sikhs of the place, and blessed Dacca saying that it would be the store-house of the Sikh Cult.⁵ A Gurudwara was established at Dacca to commemorate the visit of the Guru. The Gurudwara gave its name to the quarter which is still known as Sangat-tola. The present book is associated with that Adim Gurudwara. May it have the good fortune of receiving the blessings of Tegh Bahadur. The book is priced at annas ten. It is the intention of the author to spend a portion of the sale-proceeds for

1. Since this book was written two more books have been produced by able authors viz., (1) The Evolution of the Khalsa—Banerjee, (2) The Sikh Studies—Sardul Singh Kavisher.

2. Kartar Singh—Life of Guru Govinda Sinha, p. 17.

3. Narang—Transformation of Sikhism, Chapter 8.

4. Basanta Banerjee—Life of Guru Govinda Sinha, p. 17.

5. Macauliffe—Sikh Religion, Vol. 4, p. 353.

the improvement of the original Gurudwara of Dacca. Out of the price of ten annas, four annas would represent the contribution of the Hindu, another four annas the contribution of the Parsi, and two annas, the contribution of the Sikh.

It was in this Gurudwara of Dacca that Mahatma Bijoy Krishna Goswami learned to read the Guru Grantha.¹ But at present the condition of this Gurudwara is so deplorable, that even not many of the inhabitants of Dacca are aware of its existence. Is there not among the many rich people of Dacca, even one, so liberal as to reclaim this Gurudwara and remove it to a place of public importance worthy of its dignity, and to raise it to the level of an ideal Gurudwara ?

Gurudwara is the great Temple of the Vedanta Religion—the common platform where all the five sects of the Vedic Church, the Hindus, the Parsis, the Buddhists, the Jainas, and the Sikhs can meet in mutual love. It is the nerve-centre of the Vedic people. May the Adim Gurudwara stand triumphant in the heart of the city of Dacca, and serve as a model for the net-work of Gurudwaras that should be established in one and every village of Eastern Bengal. May it forever be a living testimony of the wonderful and unrivalled constructive genius of that great Prophet, Guru Govinda Sinha—the Saviour of Vedanta, and the Saviour of all that India is worth.

Of this book no right is reserved. The object of this book is to disseminate a knowledge of the Parsi and the Sikh cults, in order to bring about a greater solidarity between the Hindus, the Parsis and the Sikhs. If any patriotic reader is attracted by the book or any part of it, and

1. Jnanendra Mohon Dutta—Japji (preface)

desires to bring out a cheap reprint, that is a matter of great pleasure to the author. Let me hope that this book will attract the attention of some such benefactor as Prafulla Chandra Ghose, who has made a princely donation for the reprint of healthy Bengali literature.

मूर्खो वदति विष्णाय
 धीरो वदति विष्णवे ।
 द्वयोर् एव समं पुण्यम्
 भावमाही जनार्दनः ॥

"The ignorant utters it wrongly as "Vishnaya", and the learned does it correctly as "Vishnave". But the devotion of both is equally acceptable to Vishnu, who is aware that their motive is the same."

Inaccurate in expression as I am, I have said, "Vishnaya". But if my mispronunciation serves to bring to the field a ripe scholar who would pronounce "Vishnave" correctly, that will be enough justification for my "rushing on to the field" without waiting for the tread of the Angels.

28-6-2480 Gautambada

14-10-1936 A.D.

Mahalaya, Calcutta.

BY A SERVANT OF MAZDA.

PREFACE TO THE ENGLISH EDITION

The Philosophical basis of the Khālṣa Saṅgat may be said to be a main theme of this book. Sikhism brings the Vedic Cult to perfection by making for the re-union of the Indian and the Iranian Sections. The Great Synthesis of Guru Gōvinḍa that holds together two such divergent forces, brings immense vitality to the Saṅgat, which enabled it in the past to deal with Islam squarely. Sikhism offers also a right solution of the conflict between the self-denial of the East, and self-assertion of the West. Thus there is a great need to-day for a better understanding of the Sikh Cult and its implications. The problem does not concern Bengal alone. It was, therefore, decided to bring out an edition of the book in English, in order that its appeal may reach a larger public. Whether the decision was a right one, it is for the reader to judge.

Vaisakhi Mela,
1-1-2482, Gautamabda.
15-4-1938.

The Author.

उशना वेद यच्च शास्त्रं यच्च देवगुरुर् द्विजः ।

स च धर्मं सबैयाख्यम् प्राप्तवान् कुरुसत्तमः ॥

—*Santa Parvan*—36-10.

All that has been laid down by the rival schools of Usanas (the Asura-Prophet) and Brihaspati (the Deva Prophet), have here been reconciled and stated to the chief of the Kurus.

CHAPTER I

SRUTI (Veda)—THE BUD OF THE GITA

Foundation (of the Vedic Church)*

यक्ष्वा महे सौमनसाय रुद्रम्,
नमोभिर् देवम् असुरं दुवस्य ।

Rig Veda, 5-42-11.

For true peace of mind, worship *Rudra*.
He is both *Deva* (incarnate) and *Asura*
(disincarnate). Serve him with humility.

The Veda is the earliest book of the Aryans. It is probably the earliest book of the human race—the first record of its pristine thoughts and primitive language. Historians tell us that the Veda had been composed about two thousand years before the birth of Gautama Buddha i.e. five thousand years before our time.¹ The Veda is divided into three parts viz. Prose, Poetry and Song. These are known respectively as Yajus, Rik and Saman.² On account of this tripartite division, the Veda has been called "Trayi" (the Triad), in the Gita and other literature.³

The Atharva Veda, as the name indicates, is the Sequel to the Veda.⁴ It is divided into two parts—

1. (i) Tilak—Orion, p. 210.
- (ii) Maxmuller—History of Ancient Sanskrit Literature, p. 63.
2. Jaimini—Purva Mimansa, 2-1-32.
3. (i) Gita, 9-20, 9-21.
- (ii) Satapatha Brahmana, 4-6-7-1.
4. अथ + क् + वनिप् = अथर्व (Nighantu 5-5-13). अथ = after, क् = to go. ∴ अथर्व = that which comes afterwards, or a sequel.
5. (i) Winternitz—Indian Literature, Vol. I, p. 120.
- (ii) Vishnu Purana—Part III—Chap. 6—Sloka 9-10.

(i) the Upastha of the Bhargavas and (ii) the Nigama of the Angirases. And on that account, the Atharva Veda is called the Bhrigu-Angirasi Samhita.¹ The Gopatha Brahmana refers to the priest of the Atharva Veda as one 'proficient in Bhrigu-Angira'.² At the time of the composition of the Atharva Veda, the Aryans had been divided into two opposite camps. The difference arose on the question of Image-worship.

In the Vedic age, the word 'Deva' meant 'embodied'. Deva is derived from the root 'Div' which means to suggest or to represent,³ and Deva means one who is represented, or one who has a form i.e. is corporal or carnate. The word 'Asura' meant one who has no form. 'Asu' means life-breath and 'Asu-ra' means 'breath-like' or incorporeal or disincarnate. 'Asura' has *not* been formed out of the word 'Sura', by adding the negative prefix 'अ', in order to convey the meaning 'opponent of Sura'. Rather 'Sura' seems to have been formed out of 'Asura' by dropping the *supposed* negative particle अ. For the word Sura does not occur in the Veda. It is met with for the first time in the Upanisads.⁴ Thus 'Asura' was current before 'Sura' came into existence, which shows that 'Asura' is derived, not from 'Sura', but from some other word viz. from 'Asu'.

In the earlier period of the Vedic age, Rudra, the supreme Lord, used to be conceived both as carnate and also as disincarnate. When a symbol or image was used of Him, he was addressed as 'Indra'. Worshipped as

1. Macdonell—History of Sanskrit Literature, p. 189.

2. Gopatha Brahmana, 2-2-5.

3. देवो, राजाद् वा,* अतन्नाद् वा, सुस्थानो वा भवति ।

Nirukta, 7-15.

4. Macdonell—History of Sanskrit Literature, p. 112.

incorporal or formless, he was addressed as 'Varuna'. It is on this account that we find that both the adjectives 'Deva' and 'Asura' are applied to the Lord.¹ As a matter of fact, sometimes, these two opposite adjectives are used of the Lord *even in the same Rik*.

1. महान्ता मित्रावरुणा
सम्राजा देवाव-असुरा ।

Rig Veda, 8-25-4.

2. हिरण्यहस्तः असुरः सुनीथः ।
आस्थाद् देवः प्रतिदोषं गृण्णनः ।

Rig Veda, 1-35-10.

The word 'Asura' has now acquired a degraded sense. In the Vedic period it was nothing but a term of great respect. A reference to the 55th hymn of the third book of the *Rig Veda* would quite convince. The burden of the song of this hymn runs as follows—

“महद् देवानाम् असुरत्वम् एकम्” ।

Rig Veda, 3-55.

“In all the Gods (देवानाम्) there is only one divinity (असुरत्वम्).”

This line forms the refrain of all the 22 stanzae or the entire hymn, and thus seems intended to convey a fundamental truth.

The importance of this line in the Science of Religion, cannot be overstated. It expresses the unity of Godhead so emphatically that this line might be adopted as the fundamental creed of the Unitarians. It is to be noted

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1. (i) Macdonell—History of Sanskrit Literature, p. 112.
 - (ii) Haug—Essays on the Sacred Literature of the Persia, p. 268.
 - (iii) *Rig Veda*, 1-24-14, 1-35-7, 1-54-3, 1-131-1, 4-2-5, 5-42-11, 7-2-3, 10-124-3.

that the word used here to denote Divinity is not 'Deva-twa' but 'Asura-twa'. This amounts to saying that there was no essential difference between the Deva and the Asura, and that the Deva cult and the Asura cult were equally honourable.

In other words, by saying that God is incarnate as well as disincarnate, an attempt is made here to set at rest the controversy between the Iconists and the An-Iconists.

As a matter of fact both Iconism and An-Iconism have got their own defects.

आलम्बस्याप्यनित्यत्वम् निरालम्बस्य शून्यता ।

उभयोर् अपि दोषित्वात् कथं ध्यायन्ति योगिनः ॥

Uttara Gita, 1-37.

"The Imaged is limited. The un-Imaged is unthinkable. Both the ways are defective, How is the devotee to proceed?"

But the main defect of Iconolatry is this, that so soon as a human form is attributed to the Deity, there comes up a natural tendency to attribute to him human feelings and propensities as well. The consequence is that a necessity for His consort and children also is felt, and a little family of Godlings grow up around the figure of God. This is tantamount to *killing* God. For unity is the essential attribute of Godhead. Unity in variety—the perception of a single unity underlying the manifold objects of the universe, is the true basis of rational belief in God.

God is unique. A co-sharer God is no God—a limited Infinite is nothing but finite, be it ever so big. The Godlings are calculated to kill god-head effectively. The Veda thus felt itself called upon to iterate the Unity of Godhead in the clearest terms, and to re-iterate it.

1. हिरण्यगर्भः समवतताम्र ।

भूतस्य जातः पतिर् एक आसीत् ॥

Rig. 10-121-1.

“Hiranya-garbha exists from the beginning. So soon as He came into existence, He was the sole Lord of the Universe.”

2. यः प्राणतो निमिषतो महित्वा ।

एक इद् राजा जगतो बभूव ॥

Rig. 10-121-3.

“Supreme in vitality and discrimination, He alone is the only King of the Universe.”

3. एको बहूनाम् असि मन्यव् इलितो ।

विशं विशं युधये संशिशायि ॥

Rig. 10-84-3.

“Though single, yet adored of the many art thou, Oh Lord. It is you who encourage every man to the struggle for existence.”

4. य एक इत् च्यावयति प्रभूमा ।

राजा कृष्टीनाम् पुरुहुत इन्द्रः ॥

Rig. 4-17-15.

“Indra is the universal King. He is a host in Himself.”

5. एको विश्वस्य भुवनस्य राजा ।

स योधयान्व क्षयया च जनान् ॥

Rig. 3-46-2.

“You are the one king of the whole universe. May you make us valiant and triumphant.”

6. एकं नु त्वा सत्पतिम् पाञ्चजन्यम् ।

जातम् शृणोमि यशसं जनेषु ॥

Rig. 5-32-11.

“I know by fame Thee alone, the true Lord of all the five races.”

7. इन्द्र नकिष्टा प्रत्यस्ति एषाम् ।
विधा जातानि अभ्यसि तानि ॥

Rig. 6-25-5.

"You have no equal, oh Indra. Thou surpassest all."

8. नकिर् इन्द्र त्वदुत्तरः ।
न ज्यायान् अस्ति वृत्रहन्
नकिर् एव यथा त्वम् ।

Rig. 4-30-1.

"Indra, none is higher than you, none greater. None is even equal to you."

9. पतिर् बभूव असमो जनानाम् ।
एको विश्वस्य भुवनस्य राजा ॥

Rig. 6-34-4.

"King of men, you are unequalled. You are the sole Lord of the whole universe."

10. सुपर्णं विप्राः कवयो वचोभिः ।
एकं सन्तं बहुधा कल्पयन्ति ॥

Rig. 10-114-5.

"Suparna (He of glorious plume) is one. Poets conceive Him variously, and variously describe."

11. एकं सद् विप्रा बहुधा वदन्ति ।
अग्निं यमं मातरिश्वानम् आहुः ॥

Rig. 1-164-46.

"One alone exists. Sages call Him by various names—Agni, Yama, or Matariswan."

The echo is heard in the Upaniṣads.

एको हि रुद्रः, न द्वितीयाय तस्थुः ।

Swetaswātara

"Rudra is single. He has no second."

The Vēda did well to re-iterate the truth, for from polytheism to ātheism there is only one step. The polytheist has already begun to forget all the essential attri-

butes of Godhead. Iconolatry thus often leads to polytheism, and polytheism to ungodliness.

Then again, any particular image does not suit the taste of all men. Some prefer the image of Siva, and some of Kali. Some like the image of Vishnu, others of Brahma, others again of Tara, and yet others of Ganesa.

Different groups take to different images, and the nation is divided into different sects, each one worshipping a different deity. The unity of the Church is lost. There does not remain a single God for the whole nation, and national unity comes to an end. Image-worship is inimical to national solidarity, and whatever may be its scope in the private life of the individual, so far as the common national life is concerned, there is hardly any room for image worship, without the risk of the National solidarity being broken to pieces. Image-worship divides a whole sheet of paper, into numerous small slips, which even when heaped together, do not serve any useful purpose.

These were the considerations that led the sages of the Bhrigu-family, to raise a voice of protest against the practice of Image-worship. They gave up the Deva-cult and took to the Asura-cult. Their disciples came to be known as Asura-worshippers, which was sometimes abbreviated into Asuras. Bhrigu (which corresponds to the Greek Phlegyai¹), or Sukra (the white one), is the priest of the Asuras²; in other words he was the apostle of the Asura-cult².

In the Padma Purana we find it stated that Bhrigu dealt a kick on the breast of Vishnu. This is the figurative way of saying that he discarded the icon.

1. Macdonell—Vedic Mythology.

2. Mahabharata Adiparva, 75-6.

यं दृष्ट्वा मुनिशार्दूलः भृगुः कोपसमन्वितः ।

सर्व्वं पादं प्रविक्ष्येय विष्णोर् ब्रह्मसि शोभने ॥

Padma Purana—Uttara Khanda, 255-48.

The family of the Angirasas on the other hand adhered to the Deva-cult. Thus their leader Brihaspati is said to be the priest of the Devas¹, i.e., the Apostle of the Deva-cult.

He was intolerant of the an-iconic form of worship, and when one such worship was being conducted in his presence, and libations were offered to the invisible God Hari-medhas, Brihaspati flew into a rage, and rushed on with the ladle in his hands.

अदृश्येन हृतो भागो देवेन हरिमेधसा ।

बृहस्पतिस् ततो क्रुद्धः सुचम् आदाय वेगितः ॥

Santi Parva, 335-14.

It will thus be seen that the Aryans became divided into two opposite camps, on the question of Image-worship. The Bhargavas rejected one-half of the Atharva Veda, viz. the Angirasa Nigama, and the Angirasas rejected the other half viz. the Bhargava Upastha (Avesta). The Angirasas resided mostly to the east of the Indus, and the Bhargavas mostly to the west. The Aryans of Aryavarta, on account of their close proximity to the Sindhu, came to be known as Sindhu or Hindu (by changing S to H, as is the rule with the Zend). The Aryans of Aryayana (आर्यायण = Iran), on account of their residence on the other side (पार) of the Sindhu, came to be known as (पारस्य or पारसिक) Persians.

The two great Prophets who gave a shape to the movement, each in his own clan, were Atharvan Ramacandra and Atharvan Zarathustra. Zarathustra was the

1. Mahabharata Adiparva, 75-6.

champion of the Asura-cult, while Ramacandra upheld the Deva-cult. Tradition is unanimous that it was Ramacandra who inaugurated the worship of the Goddess (Durga)¹. The Devi Sukta or the 'Hymn of Invocation' with which Ramacandra inspired divine presence into the symbol, is a hymn of the Angirasa Veda.

सिंहे व्याघ्रे उत वा पृदाकौ

त्विषि अमौ ब्राह्मणे सूर्ये या ।

इन्द्रं या देवी सुभगा जजान

सा न एतु वर्चसा संविदाना ॥

Prisni, 9-18 (Angirasa Veda, 6-38-1)

"The Blessed Goddess who is the strength in the Lion, the Tiger or the Serpent, who is the glare in the Sun, the Fire or the Brahmin. She who gave birth to Indra,—may that Goddess come to us, shining with lustre". So long Indra used to be worshipped, but now it is the 'Mother of Indra'.

As the defender of the Indian faith, Ramacandra had to chastise Sudraka Muni, whose action was calculated to introduce disorder into the caste-system.²

Maghavan Zarathustra did not appreciate the necessity of four castes and four stages. He was in favour of one caste viz. the militant Kshatriya and of one stage viz. the self-supporting householder. Bhagavan Ramacandra supported the case of the four castes and the four stages.

Maghavan Zarathustra, the apostle of the Asura-cult and the Prophet of the Bhargava Veda (Avesta), had been born in the beginning of the Treta age, while Bhagavan Ramacandra, the apostle of the Deva-cult and the Prophet of the Angirasa Veda, had been born at its close.

1. बृहद्-धर्मपुराण, कालिकापुराण, देवीभागवत, and बृहन्-नारदिकेसर and others.

2. Ramayana—Uttara Khanda, Chapter 89.

Thus the Asura-cult, as a system, preceded the Deva-cult, and so the Amara Kosa gives to the Asuras, the name of 'Whilom-Devas'.

‘शुक्रशिष्याः दितिसुताः पूर्वदेवाः सुरद्विषः ।

“The disciples of the ‘White one,’ advocates of Dualism, Whilom-Devas, and Sura-foes.”

The Asuras were the Devas of yore i.e. to say, the Asuras were used to be worshipped before the turn of the Devas came in.

“In the Mahabharata too we find the Asuras being called the elders of the Devas.

असुराः भ्रातरो ज्येष्ठा देवाश्चापि यवीयसः ।

Santi Parva, 33-25.

This is the reason why the An-iconic form of worship was, in the days of the Veda, known as पितृयान or the ‘Way of the Forefathers’. While the Iconic form, the worship of the ‘Deity fitted with eyes and ears’, is known as देवयान or the Deva-cult.

परं मृत्यो अनु परेहि पन्थाम्
यस्ते स्व इतरो देवयानात् ।
चक्षुष्मते शृण्वते ते ब्रवीमि
मा नः प्रजां रीरिषो मोत वीरान् ॥

Rig. 10-18-1.

“May decay come to the other path—the path that is other than the Devayana. I pray to you, the God adorned with eyes and ears, “do not kill our children and men”.

This ‘other path’ is the path of the Pitri-yana. It is, so to say, the way of the ‘Fire-worshippers’.

पन्थाम् अनु प्रविद्वान् पितृयानम् ।
‘शुमद् अग्ने समिधानो बिभाहि ॥

Rig. 10-237.

"Agni, you are well acquainted with the Pitri-yana path. Flare up with flash and glare."

The cults that were known as Deva-yana and Pitri-yana in India, were known in Iran as Deva-yasna and Mazda-yasna. The prescribed formula that one has to recite at the time of his initiation into the Parsi Religion, is an open declaration of the acceptance of the Mazda-yasna and the abjuration of the Deva-yasna cult.¹ Vendidad brings the contrast into relief by giving to Mazda-yasna the name of Adeva-yasna.² The Yast³ states that before the advent of Zarathustra, gods used to roam about in human forms. This is the metaphorical way of saying that the movement against idolatry and polytheism was started by Zarathustra. On the other hand, the creed of the Deva-yana cult requires the denunciation of the Asura.

शंसामि पित्रे असुराय शेवम् ।

अयज्ञियाद् यज्ञियं भागम् एमि ॥

Rig. 10-124-3.

"I bid adieu to Asura, the protector. I had no share in the Yajna before. I now come to have a share in it."⁴

Ramacandra and Zarathustra are the Seers⁵ of the Atharva Veda. Gatha which is the cream of the Bhargava Veda was revealed by Ratu Zarathustra,⁶ and Prisni

1. Avesta Yasna, 12.

2. Vendidad, 18-65.

3. (i) Homa Yast, 14-15.

(ii) Fravardin Yast, 90.

4. This is described in the Puranas as the interposition of Rudra, into the sacrifice of Daksha.

5. (i) तुर्यं तुर्यं त्रिपाद् रामं स्वमात्रं कलये अन्वहम् ।

Atharva Sikhoṇiṣad.

(ii) Fravardin Yast, 93.

6. Avesta Yasna 56-8.

which is the cream of the Angirasa Veda, was revealed by Vena Ramacandra.¹ And thus it is said that if one commences, with the names of Narayana Zarathustra and Narottama Ramacandra, he will not fail to understand the import of any Sastra. (i.e. whether it appertains to the Deva-cult or to the opposite Ahura-cult).

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।

देवीं सरस्वतीं चैव ततो जयम् उदीरयेत् ॥

With the Gatha of Zarathustra as the nucleus, sage Yamaswa composed the Bhargava Veda,² and with the Prisni of Ramacandra as the seed, savant Bharadwaja compiled the Angirasa Veda.³ Prisni and Gatha are respectively the bed-rocks of the Hindu and the Parsi civilisation.

Between the Hindu and the Parsi, between the Deva and the Asura, there was a contrast but not a quarrel, there was competition, but not hostility. The quarrel was with the Danavas. The Danavas were the enemies both of the Devas, and the Asuras as well.⁴ The Danavas were non-Aryans, while the Devas and the Asuras were both Aryan people. Of the Aryans those who dissented i.e., those who did not adopt either the Deva or the Asura cult of the Veda, the Greeks formed the bulk. They lived near about the region of Ionia or Yunia, and were therefore called Yavanas. The Persians also gave to them the name of Yavanas.⁵ As the representatives of the Greek

1. (Atharva) Angirasa Veda, 2-1-2 ; Rigveda, 10-93-14.

2. Jackson Zarqaster (The Prophet of Ancient Iran), p. 98.

3. भरद्वाजो मह्यम् उक्त्यानि शंसति ।

Angirasa Veda 2-12-2.

4. Haug: Essays on the Sacred Literature of the Parsis, p. 279.

5. Ray Chaudhury: Early History of the Vaisnava Sects, p. 17.

civilisation, all the modern European races may be called Yavanas. Katyayana, who added the supplementary aphorisms to the grammar of Panini, had knowledge of the Greek Script.¹

Of the non-Aryans, the Semites formed the main group. They applied to God the name of Moloch (*Heb.* Maloch, *Arabic* Malek) and were accordingly called Mlecchas in Sanskrit. Latterly the terms 'Yavana', 'Saka', 'Mleccha', and 'Anarya' have been used without any distinction. But that is a mistake. The Yavanas were Aryan in race, but non-vedic in religion. The Sakas were vedic in religion, but non-Aryan in race, such as we find now the Chinese or the Burmese Budhists, or the Dravidian Hindus to be. The Sabaras, the Khasas, and the Kafris are both non-Aryan in race and non-Vedic in religion. Of the Vedic people, the Parsis and the Hindus want to maintain the distinction between the Aryans and the non-Aryans, as is recommended by the Śmṛiti, while the Sikhs want to do away with the distinction, as is the way of the Tantra.

Manu is the earliest King of India and Yama is the earliest King of Iran. They are the two sons of Vivaswan, and so one is called Vaivaswata Manu and the other is called Vaivaswata Yama.² Rāmacandra was born in the family of Ikṣwaku, who is a scion of Vaivaswata Manu. Zarathustra was born in the family of Manyu-sri who is a scion of Vaivaswata Yama.³ Rāmacandra graced the famous Solar race, and Zarathustra the

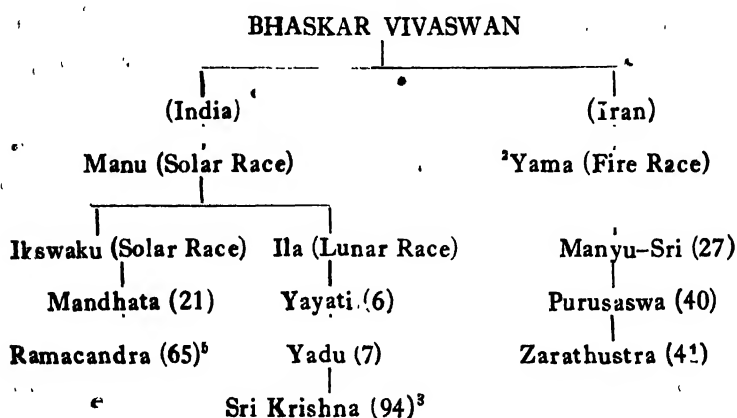
1. Panini 4-1-49 (Vartika).

2. (i) Macdonell—Vedic Mythology, p. 133.

(ii) Hopkins—Epic Mythology, p. 201.

3. Jackson—Zarathustra (The Prophet of Ancient Iran) pp. 19, 180.

famous Fire race. Just as the Solar and the Lunar races started from the two sons of Manu viz., Ikswaku and Ila, similarly the Fire and the Solar races had started from the two sons of Vivaswan viz., Yama and Manu. The following genealogical tree will point that out. Counting from the common ancestor Vivaswan, Zarathustra appears at the forty-first, Ramacandra at the sixty-fifth, and Sri Krishna at the ninety-fourth generation.¹



King Dasaratha was the father of Ramacandra and Kausalya was his mother. He was born at Ayodhya in Aryavarta (India) on the ninth digit of the moon in the bright fortnight of Chaitra. Prince Purusaswa was the father of Zarathustra and Dugdha-va⁴ was his mother.

1. Pargiter—Ancient Indian Historical Traditions, p. 152.

2. The name of Yama in Persian is Yamshed (from Yama Ksheta—Yama, the King). The Parsi millionaire Yamshedji Nasirvanji Tata, after whom Sakchi is now called Jamshedpur, bears remembrance of that name. The name Manyu-Sri becomes changed into Manu-chehar in the Shahnamah and later Persian.

3. Pargiter—Ancient Indian Historical Traditions, pp. 147-148.

4. Dugdha-va—Milk-like pure. Cf. Panipati, 5-2-109.

He was born at Raji (Rai)¹ in Aryayana • (Iran) on the seventh digit of the moon² in the dark fortnight of Chaitra.

They are the twin Prophets of Bhakti Yoga, the two representatives of the National culture. Ramacandra is the master-architect of the Indian civilisation and Zarathustra, of the Iranian. But both of them are equally the representatives of Aryan culture. Like the dark and the bright fortnight, they are each a moiety of the month ; like the day and the night, they are halves of the diurnal revolution. Both of them suck sustenance from their common mother, the Vedic lore, from one breast each. There is no justification for our preferring one to the other, for treating one of them as indigenous and the other one as heterogeneous.

Vedic literature may be divided into three strata—Mantra, Brahmana and Sutra.³ The hymns themselves are the Mantras. The Brahmanas are their exegesis. They undertake to interpret the Mantras and explain their origin and use ; while the Sutras lay down the concrete rules of the religious life. The Sutras form the concluding • portion of the Vedic literature, subsequent literature being considered as Smriti, and not as Sruti.

1. Pour-i-Davoud—Gatha—Introduction by Dr. J. Irani Raji or Rai which is the place of pilgrimage of the Parsis, (and ought to be so for the Hindus as well), is situated about three miles to the south of Teheran, the Capital of Persia.

2. Khordad Sal or the 6th Farvardin i.e. the 7th day after vernal Equinox.

Bharucha—Zoroasterian Religion and Customs, p. 42.

Gautama Buddha was born on a *full moon day*, and Vardhamana Jina died on a *new moon day*. Zarathustra was born on *Saptami* and Ramacandra on *Navami* tithi. *Astami* is the tithi of the birth of Sri-Krishna. It is midway between *Full moon* and *New moon*, between *Saptami* and *Navami*.

3. Maxmuller—History of Ancient Sanskrit Literature, p. 76.

The Mantras may be divided into two parts—the original Veda and its sequel or the Atharva Veda. There is also a fundamental division according to the mode of composition—prose, poetry and song. The prose portion is called Yajus, the poetry portion Rik, and the songs are known as Saman.¹ This is so far as the Mantras are concerned. The language of the Brahmanas is mostly prose, while the Sutras have been composed in the form of concise formulas.

The Brahmanas may be divided into three parts—(1) the Brahmana portion, (2) the Aranyaka portion and (3) the Upanisad portion. The Brahmana portion deals with the performance of the sacrificial rites, and the Aranyaka portion seeks to analyse the reason for their performance, and thus passes on to the questions of Cosmology and Theology. The Upanisads are brief statements of the gist of the Aranyakas. The Brahmanas form the Karma-Kanda portion, while the Aranyakas (with Upanisads) form the Jnana Kanda portion of the Vedic literature.

The Sutras also may be divided into three classes—(1) Kalpa-Sutras, (2) Grihya Sutras, and (3) the Samaya Sutras. The Kalpa-Sutras lay down the detailed rules about the performance of sacrificial rites such as Agnistoma, or Aswamedha. The Grihya Sutras deal with the rites of the individual life, such as marriage, birth, initiation and death, while the Samaya Sutras deal with the Social Institutions, such as Varna and Asrama. The word 'Samaya' means 'mutual agreement', and as these institutions are based on something like a 'Social Contract' they are called Samaya Sutras.

1. Bloomfield—The Religion of the Veda, p. 33.

2. सम्=together, अय=to go together. समय=agreement, contract.

Latterly the Samaya Sutras gave way to Dharma Samhita.¹ They deal with the same matter (social laws) but in different language. It is no longer artificial laconic prose that we find in them, but natural easy-flowing verses. They have cast off the peculiarities of the Vedic tongue, and we find in them the language of the Mahabharata and the Ramayana. According to the orthodox enumeration, there are twenty Dharma Samhitas such as that of Manu, Atri, Vishnu, Harita and others.² To them, particularly, the name of 'Smriti' is given. They are the source of the priestly code that guides the everyday life of the Hindu, while the British Courts accept their authority in deciding personal Law, such as that of adoption and inheritance. What are known to the Hindu as Mantra, Brahmana and Sutra, are known to the Parsi as Yasna (यज्ञ), Yast (इष्ट), and Vendidad (विदेवधान).

The Mahabharata was composed just after the Sutra period.³ This is the Puranic age.⁴ The Puranas are an extension of the theme of the Mahabharata. They are numbered eighteen in imitation of the Eighteen Parvans of the Mahabharata. In imitation of the Puranas again, the eighteen Upa-puranas were composed. Being the extension of the thought of the Mahabharata, all of them are said to have been composed by Veda Vyasa. It is in the Puranas, that we, for the first time, meet with

1. Maxmuller—History of Ancient Sanskrit Literature, p. 200.

2. मन्वत्रि ऋषि हारीत याज्ञवल्क्योशिनाङ्गिराः,
यज्ञापस्तम्बसंवर्तकाल्यायनबृहस्पतिः ।
पराशर व्यास शङ्ख लिखित दत्तगौतमः,
शातातप वशिष्ठश्च धर्मशास्त्रप्रयोजकाः ॥

3. Maxmuller—History of Ancient Sanskrit Literature, p. 225.

4. Keith—The Religion and Philosophy of the Veda and Upanisads, p. 29.

Hinduism in its present form. The Vedic Gods, Varuna, Indra and Rudra, have become unfamiliar and yielded place to the popular Gods Brahma, Vishnu and Siva. Yajna and Śatra have been substituted by Vrata and Puja, wherein Vedic Riks are an exception, rather than a rule. The caste-system has become rigid, and in the place of the four Varnas quite a legion of castes and sub-castes have cropped up.

Closely following on this, come up the Buddhist and the Jaina period. That the influence of the Sūtra period still persisted, is evident from the application of the name 'Sutra' to the scriptures of both these systems. The 'Sutra-Pitaka' is one of the three Pitakas of the Buddhist Scripture, while 'Mula Sutra' (Uttaradhyayana Sutra) is said to be the words of Mahavira himself. The significance of the name 'Sutra'—the proximity with the Sutra period—would appear more clearly, if we remember that none of these two books are composed in Sutra-style i.e. in laconic prose formulas.

The term Sutra had by this time come to be recognised as the proper description of moral and religious discourses. As a matter of fact it is not unlikely that Gautama Buddha was a contemporary of Aswalayana, the author of the famous Grihya Sutra of that name.¹ This helps us to form an estimate of the period of time, that marked the transition of the Vedic cult into modern Hinduism. The age in which the Veda was composed is called the Satya Yuga. The age that follows is called Treta Yuga. It was in the Treta Yuga, that the Atharva Veda was compiled. The Treta Yuga started with the advent

1. Hem Chandra Ray Choudhuri—Political History of Ancient India, p. 21.

of Parsu-Rama¹ or the Parsi Rama, and it ended with the demise of Raghu Rama or the Indian Rama.² Then comes Dwapara Yuga in its turn.

The Brahmana and the Sutra literature seems to have been composed in the Dwapara age. In the Aitareya, Taittiriya and the Satapatha Brahmanas, frequent mention is made of Maharajas Parikshit, Janamejaya and Karala Janaka of Videha.³ This shows that these Brahmanas were composed after the time of Parikshit and Karala Janaka. The Upanishads, which are part of the Brahmana (Aranyaka) literature, were also composed at this period. Closely following came up the Mahabharata, with the essence of all the Upanishads synthesised in the Gita. The Mahabharata had been composed even before the Sutra period came to an end. For the Grihya Sutra of Aswalayana mentions the Mahabharata. Panini also mentions the Mahabharata. Panini preceded Gautama Buddha, and therefore King Bimbisara, who was a contemporary of Gautama Buddha. Therefore the Mahabharata was composed at a period which is posterior to the reign of Emperor Parikshit, and anterior to the reign of Emperor Bimbisara. It seems to have been composed in the 12th Century B. C.

Mahabharata was composed in the Dwapara age while the subsequent period, that of the Puranas, belongs,

1. Panini calls the Persians by the name of Parsus. पश्वादि-युधेयादिभ्यो अन्-अञ्—5-3-117. The term पशु must have been in general use. पशु was then changed into परशु, and the story of the hatchet invented to explain it.

2. Mahabharata—Santi Parva, 339-84.

3. H. C. Ray Choudhury—Political History of Ancient India, p. 3.

4. (i) Telang—Bhagavat Gita, Introduction.

(ii) Vaidya—Mahabharata: a Criticism, p. 40.

to the Kali age. Thus of the Scriptures of the Aryans, the Veda belongs to the Satya Yuga, the Prisni-Gatha (Atharva-Veda) belongs to the Treta, and the Gita (Mahabharata) belongs to the Dwapara age. The Kali Yuga or the modern Historical Age is not quite negligible. It produced the Mula-Sutra of Vardhamana Jina, the Dhammapada of Gautama Buddha, and the Gita Govindam of Guru Govinda Sinha. These are the bright flames of the sacred fire of Aryan civilisation.

In the days of the Veda, the mode of worship was very simple. A few hymns sung in praise of Lord Rudra, whether addressed as Indra or as Varuna, was all that was necessary. In the days of the Atharva Veda, the Prisni of Ramacandra and the Gatha of Zarathustra, which contain the essence of the Religion of the Veda, were used as the Manuals of the Divine Service. The Atharva Veda was succeeded by the Brahmanas. It was now an age of ceremonies. Rituals came to occupy the place of communion, and external conformity was substituted for internal loyalty. More attention was being paid to creed than to faith. How to procure the Soma plant, how to press the juice out of it, what would be the size of the altar, and how to kindle the sacrificial fire, these and such other problems assumed mighty importance and absorbed the attention of the sages of this period, as we find it reflected in the Brahmana literature.¹ Sacrifices were the order of the day, and these sacrifices are to be performed with the help of the Brahmins, and thus in India, these books came to be known as Brahmanas.² In Iran these books were called Yast or Ista (Sacrifices)³. First in

1. Winternitz—Indian Literature, p. 197.

2. Haug—Essays on the Sacred Literature of the Persians, p. 194.

order came the Veda, and then the Atharva Veda, and then followed the Brahmanas, and last of all the Sutras. These are the four stages in the evolution of the Vedic literature. The number of the Brahmanas is eight. To the Rigveda are attached the Aitareya and the Kaushitaki, to the Yajurveda, the Taittiriya and the Satpatha and to the Sama Veda, the Talavakara and the Panca-vimsa Brahmanas. To the Atharva Veda are attached the two Brahmanas, the Gopatha and the Ista—Gopatha being affiliated to the Atharva Angirasa and the Ista (Yast) to the Atharva Bhargava Veda.

The concluding portion of the Brahmana period, is the age of the Aranyakas. The Upanisads contain the essence of the Aranyakas,¹ and thus this age is also known as the age of the Upanishads. The word Upanisads itself means Essence. It is formed out of the root सद् ('to sit'), with the Upasargas उप and नि prefixed to it. Thus 'Upanisad' means that which sits at the very centre of a thing, its pith, its core.

Mainly in the solitude of forests (Aranyakas) the sages and the savants used to think over the problems of life. Thus the books composed by them came to be known as Aranyakas or Forest Tracts. The Aranyakas were compiled along with the Brahmanas, and they form the latter portion of the Brahmanas.² The Upanisads again form the concluding chapters of the Aranyakas. Thus the Upanisads form the final portion of the Veda (including Brahmana) and are therefore known as Vedanta or the end of the Veda.³ A large number of books are now known

1. Bloomfield—The Religion of the Veda, p. 50.

2. Milburn—Religious Mysticism of the Upanisads (Introduction).

3. Bloomfield—The Religion of the Veda, p. 52.

as Upanisad. 'It is therefore necessary to ascertain which of them are the original Upanisads and which are spurious.

The Rishis have left several lists of the letters that have been used in the Veda. The constituent letters of every word used in the Veda, have been in these lists, arranged in different permutations and combinations such as Pada-patha, Krama-patha, Jata-patha and Ghana-patha, in such a way, that it is absolutely impossible to introduce any new word in the Veda. Such earnest attempt and effective method for preventing interpolation, and preserving the purity of the text, is unknown anywhere else in the literature of the world.¹

But no such step seems to have been taken in respect of the Upanisads. Yet the importance of the Upanisads is lower to that of Veda alone. Thus the temptation to try to have one's own composition preserved as an Upanisad was very great, and the number of Upanisads went on increasing. At the present time, the number of the extant Upanisads is about two hundred. There is even a tract called 'Allopanisad, which may have been composed with a view to guile the unwary into believing that the worship of Allah is sanctioned by the Veda. In this fantastic Upanisad, there is an attempt made to interpret words like 'Allah', 'Alallah', 'Rasul', and others, according to their supposed Sanskritic derivations.' All the Upanisads do not carry equal importance. Some of them are old and some are modern, some are genuine and some are spurious.² But a copy presupposes an original. It is

1. Macdonell—History of Sanskrit Literature, p. 50.

2. The whole of the Allopanisad will be found quoted in 'the Satyārtha-Prakasa' of Mahārṣi Dayananda Saraswati. The interested reader may look for it there.

3. Keith—Religion and Philosophy of the Veda and Upanisads, p. 505.

therefore well worth examining as to which are the original Upanisads.

The Muktika Upanisad enumerates by name one hundred and eight Upanisads, such as Isa, Kena, Katha, Prasna and so on. We may, therefore, at once reject the other Upanisads, as the composition of a later date. But the Muktika itself is not very old. In the year 1656, fifty Upanisads were translated from Sanskrit into Persian, at the instance of Prince Dara Sikoh.¹ In 1801, Anquetil Dupéron translated them from Persian into Latin. Schopenhauer, the great German Philosopher, was thus enabled to read them in their Latin version, and he declared the Upanisads to be his 'inspiration in life and consolation in death'.² The sublimity of the Upanisads has all along compelled the admiration of thoughtful men all over the world.³

The Mughals were originally Buddhists⁴ in faith. Not tame Buddhists like those of Bengal and Assam, but bold and militant like the Nepalese or the Japanese. If from his title 'Khan' anybody infers that Changiz Khan was a Musalman, he would commit a great blunder. It was Kublai Khan, the great Mughal, who consolidated the *Buddhist* power in China.⁵ Halaku Khan, the brother of Kublai, was far from being friendly to the Musalmans.⁶ In 1258 Halaku sacked Bagdad and dealt such a fatal blow to the Arabic Empire, that it altogether disappeared from

1. Deussen—The Philosophy of the Upanisads, p. 35.

2. Macdonnell—History of Sanskrit Literature, p. 424.

3. Ranade—A Constructive Survey of Upanisadic Philosophy, Introduction, p. 14.

4. Ross—Islam, p. 53.

5. (i) Browne—Literary History of Persia, Vol. II, p. 452.

(ii) Farquhar—Outline of Religious Literature, p. 277.

6. Sykes—Persia, p. 63.

the arena of history.¹ (The subsequent Musalman empires have all been either Persian or Turkish, but *never* Arabic). He did not even hesitate to desecrate the Mosques of the country by converting them into so many stables.² But their long stay in Persia amongst the Musalmans operated to soften them down and reconcile the Mughals to Islam. Ghazan Khan, the great grand-son of Halaku, was the first Mughal Emperor to adopt Islam.³ When the Mughals came to India, we find them already Islamized. Yet they do not seem to have completely lost the influence of the original faith. Humayun had adopted a vegetarian diet.⁴ Akbar maintained the sacrificial fire⁵ and prohibited the slaughter of cows within his empire.⁶ Dara Shiko used to be absorbed in the study of the Vedanta and had got the Upanisads translated into Persian. He used to wear a ring on which the word Prabhu (प्रभु = Lord) was inscribed in Deva-nagari script.⁷ Emperor Mahommad Shaha (1719-48) had got himself formally initiated in the Siba, Narayani Sect.⁸ Even before the Mughals came, Emperor Nasiruddin Khasru of the Slave Dynasty had prohibited cow-killing within the empire.⁹ Ser Saha used to sign his name as 'Sri Ser Saha.'¹⁰

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1. (i) Browne—Literary History of Persia, Vol. I, p. 274.
(ii) Cash—The Expansion of Islam, p. 74.
 2. Browne—Literary History of Persia, Vol. II, p. 12.
 3. Levy—Persian Literature, p. 53.
 4. Ghani—A History of the Persian Language and Literature at the Moghul Court, Vol. II, p. 187.
 5. Ain-i-Akbari, Vol. II, p. 393.
 6. (i) Badauni, Vol. II, p. 321.
(ii) মহম্মদী (Bengali), 1340 Magh, p. 235.
 7. Jadunath Sarkar—History of Aurangzeb, Vol. I, p. 298.
 8. Farquhar—Outline of Religious Literature, p. 345.
 9. Dr. Syed Mohmud—Cow-protection under the Muslim Rule (published by the Bombay Humanitarian League).
 10. Pramatha Bannerjee—Speech in the Bengal Legislative Assembly, *Amrita Bazar Patrika* (27-8-37).

Be that as it may, Dara Sikoh had got fifty Upanisads translated into Persian. It is, therefore, reasonable to think that only these fifty Upanisads were at that time considered authoritative. The number thus comes down to fifty. But in Sankara's commentary of the Brahma Sutra only fourteen Upanisads have been quoted from. Some scholars therefore think, that about the genuineness of these fourteen Upanisads only, there is no room for doubt. These are those fourteen Upanisads : (1) Chandogya, (2) Brihad Aranyaka, (3) Taittiriya, (4) Mundaka, (5) Aitareya, (6) Jabala, (7) Kausitaki, (8) Maha Narayana, (9) Kathaka, (10) Swetaswatarā, (11) Prasna, (12) Isa, (13) Paingi and (14) Kena.¹ But though he has quoted from fourteen Upanisads, Sankaracharya has written commentaries on ten of them only. So according to the strictest view, these ten Upanisads alone are considered genuine. They are (1) Brihad-Aranyaka, (2) Chandogya, (3) Taittiriya, (4) Aitareya, (5) Swetaswatarā, (6) Isa, (7) Kena, (8) Katha, (9) Prasna, and (10) Mundaka.

These original Upanisads may be divided into two main groups. Of one group, the language is prose and the volume is pretty large. Of the other group, the language is verse and the volume is small. The big prose volumes were intended as objects of study in Satras (sacrificial sessions) spread over a long period. The small volumes in poetry, were intended to serve as mementos of spiritual truths to be recited frequently.

Brihad Aranyaka, Chandogya, Taittiriya, Aitareya, and Prasna are the five Upanisads in prose.² The language

1. Deussen—The Philosophy of the Upanisads, p. 36.

2. (i) Milburn—Religious Mysticism of the Upanisads (Introduction).

(ii) Keith—Religion and Philosophy of Veda and Upanisads, p. 499.

of Kena is mixed, being partly in prose and partly in verses. The remaining four Upanisads viz., Isa, Katha, Mundaka and Swetaswatara are in poetry.¹ But the Isa Upanisad constitutes the fortieth chapter of the Yajur Veda. It has been called an Upanisad, simply because a compact idea runs through the whole hymn, and it thus serves as the model for the Upanisads. Certain other hymns of the Veda might also, for similar reasons, be called Upanisads. Thus the thirty-fourth Chapter of the Yajur Veda might fitly be called the 'Siva Samkalpa Upanisad.'² The Nasadiya Sukta (10-129) and the Purusa Sukta (10-90) of the Rig-Veda also might each be called an Upanisad. But the sanctity of the Upanisads (which form a part of the Brahmana portion, as against the Mantra portion of the Vedic Literature) is not equal to that of the Veda, and a piece of the Mantra portion of the Veda (such as the Isa is), does not gain in importance by being called an Upanisad. Thus we may leave Isa out of account, when we are considering the case of the Upanisads. The Katha, the Swetaswatara and the Mundaka are the three books that really form the classical Upanisads. These three Upanisads have some common features. If one studies them carefully, he will not fail to notice similarity of thought and diction in all the three. Professor Ranade considers them to be the source of the Sankhya and the Vedanta systems of Philosophy and the basis of the Bhagavad Gita.³ There are six chapters in the Katha, six in the Swetaswatara, and three in the Mundaka.

1. Barnett—Brahma Knowledge, p. 48.

2. Maxmuller—History of Ancient Sanskrit Literature, p. 317.

3. Ranade—A Constructive Survey of Upanisadic Philosophy, p. 28.

The Katha is predominantly ethical, the Swetaswatara, devotional, and the Mundaka, metaphysical. We see in them the beginning of the Karma, Bhakti and Jnana Yogas. Study of this Upanisad triad, on holy Parvan-days, is calculated to maintain a living connection with the ancient Aryan culture.

The Upanisads, as already noted, form the concluding chapters of the Aranyakas. The Aranyakas had tried to solve the problem of Life, and the solution was attempted through three different ways viz. the ways of Karma, Bhakti and Jnana Yogas.

In order to ascertain what the end of Life is, some people wanted to go to the very root of life. How the world came about, whither it is moving to, and who created the universe, such were the problems that engaged their attention. Sifting analysis revealed to them two ultimate substances viz. Mind and Matter, or, that which thinks, and that which exists in space (also called Kshetra-jna and Kshetra, or more often, Purusa and Prakriti). Are these two substances independent of each other or are they related? Are they self-existent or have they been brought into being by anybody else? Does the good alone come from God, or did He create the evil as well? In other words is God a Personal Being, or is it an Impersonal Entity? Thus Matter, Mind and God, or Nature, Soul and Absolute, were the problems that they set out to solve. And the Swetaswatara Upanisad asks the question:

कालः स्वभावः नियतिर् यदृच्छा ।

भूतानि योनिः पुरुषेति चिन्त्यम् ॥

Swetaswatara

What is the source of the Universe? Is it Time? Is it Nature? Is it Law? Or is it Chance? Are the animals

their own creators or is there a creator beyond? This is Jnana Yoga or Metaphysics.

Others, however, thought that it was very difficult to arrive at a solution of these problems. Philosophers differ, and it is almost a hopeless task to know the real truth about these things. Life is short and difficulties are many, and it is useless to spend the life over academical discussions. The easiest way to achieve the end of life is to follow the dictates of conscience.

धर्मस्य तत्त्वं निहितं गुहायाम् ।

Vana Parva, 312-117.

"The truth of religion is in the cave of the heart."

One achieves his highest end by following the dictates of the Little Voice within.

नाशान्तमानसो वापि प्रज्ञानेनैवमाप्नुयात् ।

Katha

"With the help of knowledge alone, and without the asset of self-control, none can hope to attain the end."

उर्ध्वं प्राणमुन्नयति अपानम् प्रत्यग् अस्यति ।

मध्ये वामनमासीनम् विश्वे देवा उपासते ॥

Katha

"There are forces that lead him up, and there are forces that drag him down, but 'the little God seated within' (conscience) is the director even of the gods."

अङ्गुष्ठमात्रपुरुषः मध्य आत्मनि तिष्ठति ।

ईशानो भूतभव्यस्य न ततो विजुगुप्सते ॥

Katha

"Seated within one's self, is the 'Little God' (conscience). He is supreme over all. One who follows him, does not go astray (from the goal)."

This is Karma Yoga or Ethics. It asks us to depend on the guidance of Conscience, and reach the Goal by means of self-control.

There were others again who thought that it was futile to try to attain the end by one's own efforts alone. It was vanity to think that man has got any real power. He is not master of his own self even. He is carried away by passions inspite of himself. Character depends on the strength of the Will (to be good), and strength of the will is more in the nature of a gift than an acquisition. Man must surrender himself completely to God and then alone he may have peace.

न्यस्य देवे परा भक्तिं यथा देवे तथा गुरौ ।

तस्यैते कथिता ह्यर्था प्रकाशन्ते महात्मनः ॥

Swetaswatara .

"Only he, who has faith in God and His Prophet, will attain the final Goal."

This is Bhakti Yoga or the Path of Devotion.

According to the Karma Yogin, one need not sit idle till the question of the existence of God is conclusively decided. That there is such a thing as character, and excellence of character, is apparent to everybody. It is only through the development of character that God-realisation is possible. Holiness is Godliness. It is his character that makes a man divine. Discipline is the foundation of character, and discipline is nothing but self-control. Self-control implies the conquest of the desire for pleasure—the conquest of hedonism. Then again Detachment brings its own reward. So soon as a man gives up the hankering for pleasure, he saves himself the pain of disappointment, he gets peace.

One who (1) feels the force of misery, and (2) sees that misery is the out-come of Desire, and (3) perceives that Detachment cuts at the root of Desire, and then (4) proceeds to adopt the Eight-stepped course laid down for the development of Detachment, has adopted the

right Path. He has made himself immune to all grief.

यो च बुद्धिं च धम्मं च संघं च शरणं गतः ।

चत्वारि अर्यसप्तानि सम्यक्-पञ्चया पश्यति ॥

दुःखं दुःखसमुत्पादं दुःखस्य च अतिक्रमम् ।

आर्यं चाष्टाङ्गिकं मार्गं दुःखोपशमगामिनम् ॥

एतं खु शरणं खेमं एतं शरणम् उत्तमम् ।

एतं शरणम् आगम्य सब्बदुःखान् प्रमुच्यति ॥

Dharmapada, Chap. 14.

This is the message of Gautama Buddha. And so Gautama Buddha is called the Prophet of Karma Yoga. Rectitude and Conscience, Hedonism and Eudemonism, Right and Duty—these are the categories that Karma Yoga deals with. The Religion of Gautama Buddha is nothing but a course of pure Ethics. One does not here lose his way in the mazes of Epistemological excursions. Its simple truth appeals to every one directly. Pure thought, pure word and pure deed are the only requisites, laid down in this path.¹

सब्बं पापस्याकरणं कुशलस्योपसम्मदा ।

सच्चित्तपर्युदापनं एतं बुद्धानशासनम् ॥

Dharmapada, 14-5,

“‘Avoid all evil, foster all good and cleanse your heart’, this is the gist of Buddha’s teachings.”

On account of its simplicity, and the universality of its point of view, Buddhism had spread over the whole of Asia, and is being largely appreciated in modern Europe. A good many Societies for the spread of Buddhism have lately been founded in Italy and Germany.

The Jnana Yogin, however, thinks that the claims of Reason should not be brushed off so easily. The hold of the highest moral ideas on mind, is liable to be weakened

from apparent lack of intellectual justification. The problems of the Reality and Nature of the human Soul, and its relation to God, are determinative of the lines which human conduct should follow. Thus Mind, Matter and Absolute, Knowledge and Salvation, are the Problems of this Path. This may be called the Path of Metaphysics. Mahavira Vardhamana Jina is the Prophet of this Path. He realised the unreality of the manifold, and laid down "Self-dependence" as the summum bonum of life.

बहुं सु मुनिनो भद्रम् अनागारस्य भिक्षुणो ।

सत्त्वतो विप्रमुक्तस्य एकान्तम् अनुपदयतो ॥

Mula Sutram, 1 9-16.

"Great is the bliss of the houseless monk, who is free from all ties and knows himself to be single."

Liberation is the result of the knowledge of the Self—the knowledge that the Self is Infinite, there being only one Entity in the Universe, viz., the Self. The sense of limitation and want is the result of ignorance.

सत्त्वते विदिता मह्यम् मिच्छादिद्धि अनारिता ।

विद्यमाने परे लोके सत्त्वं जानामि आत्मानम् ॥

Mula Sutram, 18-27.

"I have attained knowledge. I have shaken off misconception. I know that life continues and I know my Self."

1. The Mula Sutram (Uttaradhyayana Sutra) is the Gita of the Jainas, just as the Dharma Padam is the Gita of the Buddhists. It is said to be in the words of Vardhamana Jina himself, as the Dharmapadam is reported to be in the words of Gautama Buddha.

Vide

(1) Winternitz—A History of Sanskrit Literature, Vol. II, p. 446.

(2) Stevenson—Heart of Jainism, p. 230.

अध्यात्महितोर् निरयश्च बन्ध ।
संसारहेतुम् च वचन्ति बन्धम् ॥

Mula Sutrām, 14-19.

Limitation is the result of the ignorance of the nature of the Self. And worldly life is the result of limitation.

Thus Vardhamana Jina exhorts the repudiation of all bonds.

लाभालाभे सुखेदुःखे जीविते मरणे तथा ।
समो निन्दा-प्रशंसासु तथ्य मानापमानयो ॥

Mula Sutrām, 19-90.

"He is indifferent to success and failure, happiness and misery, praise and blame, honour and insult, life and death."

This is why Vardhamana has been called the Jina (जिन)—the Victor. He conquers everything—nothing can conquer (allure) him.

The difference in the points of view of Gautama and Vardhamana deserves to be noticed.

Gautama forbids the desire for pleasure, because he intends to establish the Order of the Right.

Vardhamana forbids the desire for pleasure, because he puts a ban on *all* desires.

Gautama wants us to realise the folly of the pursuit of pleasure. He fights Hedonism.

Vardhamana wants us to realise the pettiness of all pursuits. He champions Asceticism.

Gautama enjoins Nirvana (extinction) of Trishna or the desire for pleasure. Vardhamana enjoins Kaivalya i.e., extinction of all desires.

Thus Gautama's way is known as the Middle Path, while that of Vardhamana as the Extreme Path. The Extreme Path, i.e., the point of view of the Absolute.

transcends all duality. Even the conflict between Right and Wrong loses all significance there.

दुर्बिहं स्वपेन च पुण्यपापम् । -

निरञ्जनो सम्बतो विप्रमुक्तो ॥ *Mula Sutrām, 21-24.*

“Reaching beyond the duality of Right and Wrong, steadfast and free.”

Thus Vardhamana deprecates all desires.

पिप्यं न विज्यति किञ्चित् अपिप्यम् पि न विज्यति ।

Mula Sutrām, 9-15.

Even the desire for the life to come.

• अनिम्सियो इहलोके परलोके अनिम्सियो ॥

Mula Sutrām, 19-92.

“Indifference to whatever may happen” is the state of mind that Vardhamana holds to be the Ideal, and this is the Ideal that the Jaina hermit strives to achieve.

या न शोचति आयान्तम् प्रवजन्तम् न शोचति ।

रमति आर्य-वचनम् तं वयं ब्रुम ब्राह्मणम् ॥

Mula Sutrām, 25-20.

He who does not regret for whatever may happen, to come, nor for whatever may happen to go away, whose only delight are the words of the Apostle,—he is the real Brahmin.

One will be reminded of the quartet of Sufi Hafiz.

हर चि ख्वाहद् गो वि-आ

हर चि ख्वाहद् गो वि-रो । •

कि गिर ओ दार ओ हा जब

दरवान दर-इन दरगाह निस्त ॥

Hafiz

“Whatever comes, tell it “come” Whatever goes, tell it “go”. For “catch” and “hold” and “obstruct” are not the ways of this court.”

तरक्-ए दुनिया तरक् ओक्वा तरक् मौला तरक्-ए तरक् ।

“Renounce this world, renounce the other world, renounce God, and renounce renunciation.”

Jinism aims at establishing the identity of self and Self. There is no room in it for formal worship of God. It is based on the stern truth of Metaphysics and affords no scope for false creed or blind faith.¹ The Rationalism of Jinism is gaining it a ground in modern Europe, and Jaina Societies are being found all over the continent.²

The Bhakti Yogin, however, had already heard the clarion call of Ramacandra and Zarathustra. These two great Prophets had already delivered their message of Resignation to God. In their Gospels, it is Bhakti Yoga which occupies the place of honour. God-wardness is their main theme. Thus the Gatha says—

अथा ने अंहन् यथा ह्यो वशन् ।

Gatha, 2-4.

० [सं.—अथ नः असतु (अस्तु), यथा स वशति (वष्टि)]

“Let it be with us as He wills it to be.”

And the Prisni says—

यदि अन्तरिक्षे यदि वाते आस

यदि वृक्षेषु यदि बोलपेषु ।

‘यद् अश्रवन् पशव उद्यमानम्

तद् ब्राह्मणं पुनर् अस्मान् उपैतु ॥

Prisni, 8-12.

Angirasa Veda, 7-66-1.

“Be it in the sky, or in the wind, or in the plants or in the minerals, wherever You may happen to be, come to us therefrom. All the creatures wait anxiously to hear the foot-steps of God the Great.”

Self-surrender is the alpha and the omega of Religion. To lose the Lower self into the Higher, is the end of Life.

1. Puran Chand Nahar—An Epitome of Jainism (Introduction.)

2. Hare—Religions of the Empire, p. 230.

This is what Jesus Christ meant when he said "Take up the Cross" and "Die to live".¹ The development of the Higher Self depends on the restraint of the Lower. Duty for the Karma Yogin, God for the Bhakti Yogin, and the Absolute for the Jnana-Yogin, constitutes the Life of the Higher Self. That is the centre of their existence and the End of their Life. The Karma Yogin surrenders himself to Duty, the Bhakti Yogin to God, and the Jnana Yogin to the Absolute.

• Self-sacrifice is based on love. One feels pleasure in making sacrifices for him only, whom he loves. As a matter of fact the extent of the sacrifice is the measure of one's love. Where there is no love there is no spontaneity in the sacrifice. Unless one finds pleasure in it, the sacrifice is not genuine. And one does not find any pleasure in the sacrifice, unless it is made for the sake of one whom he loves. It is only in love that all duality is transcended, and the lover and the beloved coalesce into one. "We feel as 'one', while we think as 'two' ". Thus in order to attain unity with God, Bhakti Yoga asks us to worship God with love, to adore Him as the Beloved.

रफेद्यम् चग्वाओ हान् प्रियो प्रियाइ दइदीत् ।

Gatha 10-2, (Yasna, 46-2).

"Kindle in me that delight that the beloved inspires in the lover."

- Thus to love God with the love of a father, a son, a servant or a friend, is the great lesson of Bhakti Yoga. Both the Prisni and the Gatha mark the beginnings of such a course.

• 1. ~~Seth~~—Ethical Principles, p. 214.

Atharvan Zarathustra has said—

‘या फेद्रोइ बीदात् पत्येचा,
वास्त्रएव्यो अत् चा स्वएतओवे,
अषाडनि अषवव्यो ॥

Gatha, 17-4, (Yasna 53-4).

“To a virtuous man, Mazda appears in the role of a father, a husband, a servant, a citizen or a saint.”

Atharvan Ramacandra has said—

स नः पिता जनिता स उत बन्धु ।

Prisni 8-11. (Angirasa Veda, 2-1-3).

“He is our protector, our father, and our friend.”

These are the outlines of Bhakti Yoga in the Prisni and the Gatha, and they have developed as Padavalis in the Vaisnava literature of India, and as Ghazals in the Sufi literature of Iran.

Zarathustra and Ramacandra were born in the age of the Atharva Veda. According to the calculation of the Puranists, this age is known as the Treta Yuga. Bhargava Zarathustra was born at the juncture of the Satya and the Treta, and Angirasa Ramacandra was born at the juncture of Treta and Dwapara age¹—One at the beginning, and the other at the end of the Treta Yuga. The succeeding period is the age of the Upanisads.

The Gita reconciles and synthesises the truth of all the Upanisads. It launches a spirit of Rationalism as against the dogmatism of the Brahmana period. It does not want us to believe without questioning—for it denounces blind faith even in the Veda.² The Mulasutram of Vardhamana Jina and the Dhammapadam of Gautama Buddha are

1. Pargiter—Ancient Indian Historical Traditions, p. 177.

2. (i) वेदवादरताः पार्थ नान्यदस्तीतिवादिनः । *Gita, 2-44.*

(ii) जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते । *Gita, 6-44.*

the two products of this spirit of free thinking, fostered by the Gita. The Gita is the nerve-centre of the threefold Vedic Paths of Jnana, Bhakti and Karma.

That man should go on doing his duty, is the principle of Karma Yoga. That one should surrender himself to God, is the truth of the Bhakti Yoga. That man should realise his identity with the Absolute, is the goal of the Jnana Yoga. Yogeshwara Govinda has synthesised all the three Yogas in his Divine Lays. To this synthesis we may give the name of Raja-yoga; for it is the Secret of the Kings, and the King of the Secrets.¹

To realise one's identity with the Absolute is no doubt the ultimate object of man, but so long as the spirit is engaged in flesh, so long as man is subject to the influences of hunger and thirst, the realisation of this ideal Monism (of rising above the duality of good and bad) seems hardly feasible. For an embodied spirit, devotion to the Personal God is the easiest way of realising the Absolute. Love is the best means of establishing identity—of coalescing two into one.

At the same time, devotion to Duty is the invariable sign of Godliness. A strong sense of duty is sure to be found in the man who is genuinely devoted to God. For the voice of the Conscience is the voice of God, and if a man does not follow the guidance of conscience, he can at once be set down as irreligious. He either deceives himself, or is out to deceive others. God dwells in purity, and holiness is godliness. So Bhakti Yoga must be based on Karma Yoga. Thus though the realisation of identity with the Absolute is the ultimate goal of life, yet so long as the soul requires a body to live in, Duality cannot be wholly got over, and Bhakti Yoga must continue to be the

1. *J. Gita*.....9-2.

main stay of the religious life. Similarly one cannot jump over to godliness without forming his character. God is not accessible except through righteousness. Holiness is required to approach the Holy One. Thus Karma Yoga (Ethics) is the broad foundation on which the whole structure of the Higher life is to be built up. Every deed is either right or it is wrong. Thus the scope of Karma Yoga extends to every sphere of life. The whole world is a Dharma-Kshetra, and the whole life a 'Kuru'-kshetra (the field of 'do it'—the field of Duty). It is not necessary to renounce the world, for the sake of the service of God, or the realisation of the Absolute. "If a man goes on doing the duties of his worldly life, he is sure to realise the Absolute, through the grace of God." This is the synthetic message of the Gita. The Religion of the Vedanta is like a three-storied mansion. Karma-yoga forms its ground-floor, Bhakti Yoga its terrace, and Jnana Yoga the turret. There cannot be a turret without the ground-floor, while the ground-floor alone, without the turret would be an incomplete Cathedral, lacking in grace and failing to serve its highest purpose.

The Gita with its trifurcate sections of Jnana, Bhakti and Karma Yogas, is the physical emblem of the Religion of the Vedanta. The Master-Minstrel of this Divine Lay holds a unique position amongst the Prophets of the world. In doing homage to him, one may aptly recite the celebrated lines of Hafiz.

इमराज शाह-ए आब्जुमान-ए

दिलबरान एक आस्त् ।

दिलबर आगर हाजारान बूद

दिलबर आन एक आस्त् ॥

Hafiz.

“ To-day, in this assembly of the darlings, there is only one Chief. Heart-ravishers there are by thousands, but my heart is fixed on that One alone. ”

In tracing the history of the Vedanta Religion, we find, that Bhakti-Yoga (Zarathustra + Ramacandra) made its appearance earliest of all. Then followed Jnana-Yoga (Vardhamana), while the turn of Karma-Yoga (Gautama) came last of all. The psychological sequence, however, is not the same. The philosopher starts with Karma Yoga (Ethics), ascends to Bhakti-Yoga (Devotion) and rises up to Jnana-Yoga (Absoluteness).

Everybody has got an idea about the End of his life. The philosopher forms his idea after mature deliberation, while the ignorant man accepts the current view without a challenge. That is the only difference between the two. But everybody entertains an idea. It may be hazy and crude, or it may be clear and well-defined—but the idea is there. Without such an idea of the End, there could have been no activity at all. In every action is implied a view, narrower or larger, of life as a whole. Every life implies a plan—no life is haphazard altogether.

At first it might appear that there is not one End in life, but there are many ends. But if we look at the

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1. 218 years elapsed since the birth of Gautama Buddha and the coronation of Asoka. Ajata Śatru began his reign only 8 years before the death of Buddha (Cambridge History of India, Vol. 1, pp. 156 and 171). Hema Chandra states that when Chandra Gupta ascended the throne, 155 years had elapsed since the death of Mahavira (Cambridge History of India, Vol. 1. 156). Buddha survived Mahavira by eight years (Hastings—Encyclopædia of Religion and Ethics). From all this, it seems to follow that Mahavira passed away in 488 B. C. and Gautama
- in 480 B. C.

matter a little more closely, we shall find that the principal End is one, all others are subordinate to it. Thus health is wanted for the sake of strength, strength for power, and power for happiness. If all the ends were co-ordinate, then in case of a conflict between them, a man would not know which way to proceed. There is only one *supreme* end in life.

व्यवसायात्मिका बुद्धिर् एकेह कुरुनन्दन ।

बहुशाखा ह्यनन्ताश्च बुद्ध्यो अव्यवसायिनाम् ॥

Gita, 2-41.

“Wise men know that there is only one end in life. Fools consider that there are many ends.”

Duty and Pleasure—these are ultimately the two motives that contend with each other to be the highest End of life.

अन्यन् श्रेयस् अन्यद् उत्तैव प्रेयस् ।

ते उभे नानार्थे पुरुषं सिनीतः ॥

Katha.

Man is naturally subject to the influence of pleasure and pain. But he soon learns that he cannot, unlike the animals, be contented with mere pleasure. The law of his life is higher than pleasure. It is Duty,

श्रेयस् हि धीरोऽभि प्रेयसो वृणीते ।

Katha.

Pursuit of the objects of pleasure cannot be the end of life, since pleasure depends, not on the object, but on मात्रा or the attitude of the mind.

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगन्मापायिनो अनित्यास् तांस् तितिक्षस्व भारत ॥

Gita, 2-14

There is no meaning in acquiring a particular object, for with a changed attitude of the mind, that very object may turn to be unpleasant.

बान्येव पुरुषः कुर्वन् सुखैः कालेन युज्यते ।

पुनस् तान्येव कुर्वाणो दुःखैः कालेन युज्यते ॥

Santi Parva, 287-85.

As a matter of fact objects are pleasant only at the time of acquisition,

वाञ्छाकाले यथा वस्तु तुष्टये नान्यदा तथा ।

Yoga Vasistha.

And so soon as any particular object is gained, the mind turns to fresh objects,

न जातु कामः कामानाम् उपभोगेन शम्भ्यति ।

हविषा कृष्णवर्त्मैव भूय एवाभिवर्धते ॥

Adiparva, 75-50.

It is impossible to satisfy the desires—as impossible as to fill up Tantalus's cup.

न प्राप्नोति क्वचित् किञ्चित् प्राप्तैरपि महाधनैः ।

नान्तः सम्पूर्णाताम् एति करण्डक इवाम्बुभिः ॥

Yoga Vasistha.

One can be happy only if all his desires can be satisfied. But as that is not possible, it is better to give them up.

यश्चैतान् प्राप्नुयात् सर्वान् यश्चैतान् केवलां त्यजेत् ।

प्राप्णात् सर्वकामानां परित्यागो विशिष्यते ॥

Santiparva, 177-6.

As a matter of fact, the great secret of happiness lies in reducing desires.

यद् यद् त्यजति कामानां तत् सुखस्याभिपूर्यते ।

कामानुसारी पुरुषः कामान् अनु विनश्यति ॥

Santiparva, 174-15.

The next point to note is the Paradox of Hedonism, as pointed out by Mills. "In order to get happiness one must forget it." The conscious ability to do without

happiness gives the best prospect of realising such happiness as is attainable.

अतृप्यमाणं अचलप्रतिष्ठम्,
समुद्रम् आपः प्रविशन्ति यद्वत् ।
तद्वत् कार्माः यं प्रविशन्ति सर्वे
स शान्तिम् आप्नोति न कामकामी ॥

Gita, 2-70.

Then again there are different kinds of pleasure. Some kinds of pleasure are more desirable or more valuable than others. Happiness is relative to the nature of the man.

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।

Gita, 17-3.

It is better to be Socrates dissatisfied, than the pig satisfied.

आमिषे गृह्यमानानां अशुभं वै शुनामिव ।
आमिषं नैव नोहीष्टं आमिषस्य विवर्जनम् ॥

Santi-parva, 2-9.

In order to be able to enjoy the highest kind of pleasure, we must develop our character.

यजन्ते सात्त्विकाः देवान् यक्षरक्षांसि राजसाः ।
प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥

Gita, 17-4.

Now as pleasures differ in kind, it is not the quantity of the pleasure, but its quality, that determines its value for us. In other words it is something other than the pleasure itself that fixes its value. And that something is the good in it. So that the good alone has got absolute value, and it gives its value to pleasures.

धर्मो नित्यो सुखदुःखे त्वनित्ये ।
जीवो नित्यो हेतुर् अस्य त्वनित्यः ॥

Udyoga Parva, 40-92.

It is virtue that upholds the dignity of man. Pleasure and pain are common to beasts as well.

प्रज्ञा हि नृणाम् अधिको विशेषः ।

प्रज्ञाविहीनाः पशुभिः समानाः ॥

Thus Duty and not Pleasure, should be taken to be the Law of Life. Hedonism does not solve the question of the End of Life.

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥

Gita, 2-44:

As a matter of fact, it is a folly to be running after happiness. For happiness does not reside anywhere other than in the mind. Mind is its own place.

सर्वे लम्बाः साभिमाना इति सत्यवती श्रुतिः ।

सन्तोषणीयरूपोऽसि थल लोभाद् अवमन्यसे ॥

Santi Parva, 180-10.

"It has been truly said that satisfaction depends on the mentality. Happiness is natural to man. He over-looks this in his greed."

"Stone-walls do not a prison make,
Nor iron-bars a cage."

The mind can create its own happiness.

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुर् उच्यते ।

Gita, 13-21.

Thus the Upanisads say that when a man has come to know his own dignity, he does not run after objects of senses.

आत्मानं चेद् विजानीयाद् अयम् अस्मीति पूरुषः ।

किमर्थं कस्य कामाय शरीरं अनुसञ्जरेत् ॥

Brihad-Aranyak.

One who knows this, is not swayed by pleasure or pain.

दुःखेष्व् अमुद्विग्नमनाः सुखेषु विगतस्पृहः ।

Gita, 2-6.

Such a man is a real Karma-Yogin.

मुक्तसङ्गो अनहंवादी श्रुत्युत्साहसमन्वितः ।

सिद्धयसिद्धयोर् निर्विकारः कर्ता सात्त्विक उच्यते ॥

Gita, 18-26.

He does Duty for the sake of Duty.

कार्यमित्येव यन् कर्म नियतं क्रियते अर्जुन ।

मङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ।

Gita, 18-4.

And that is Karma Yoga.

नियतं सङ्गरहितं अरागद्वेषतः कृतम् ।

अफलप्रेप्सुना कर्म तत् यत् सात्त्विकम् उच्यते ॥

Gita, 18-23

Success or failure does not count with him.

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।

ततो युद्धाय युज्यस्व नैवं पापं अवाप्स्यसि ॥

Gita, 2-38.

His only concern is to do his Duty,

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

Gita, 2-47.

He has left the beaten track of Pleasure and taken to the rare Path of Virtue. He has ceased to be in Nature and risen above it.

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

Gita, 2-45.

Thus he sticks to the good alone—to the Satwa, alone.

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ।

Gita, 2-45.

In the words of Gautama Buddha, the expression would take the form.

सर्वं पापस्याकरणं कुशलस्योपसम्पदा ।

साचिह्न परियोदपनं एतं बुद्धान् शासिमम् ॥

Dhammapada, 14-5.

Conquest of the desire for pleasure, and doing the good of the world—this is the gospel of Gautama Buddha. And this is Karma Yoga. Gautama Buddha avoided all controversial matter and stuck to pure ethics. Thus he is the great Prophet of Karma Yoga.

About the contents of the idea of the good, the Gita lays down the following lines :

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।

यत्र चैवात्मनात्मानं पश्यन् आत्मनि तुष्यति ॥

सुखम् आत्यन्तिकं यन् तद् बुद्धिग्राह्यम् अतीन्द्रियम् ।

वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।

यस्मिन् स्थितो न दुःखेन गुरुणापि विचाल्यते ॥

Gita, chap. 6.

This hears very much like the *Epilogue to Remora* which modern Ethics accepts as the correct enunciation of the Law of life.

“We can only have the highest happiness such as goes along with being a great man—by having wide thoughts and much feeling for the rest of the world as well as ourselves ; and this sort of happiness often brings so much pain with it, that we can only tell it from pain by its being what we would choose before everything else, because our souls see it is good.”

We are particularly reminded of the line :

यस्मिन् स्थितो न दुःखेन गुरुणापि विचाल्यते ।

and compare it with ‘tell it from pain’.

Be that as it may, the central truth of Karma Yoga is that Duty is the End of our Life. Conscience tells us what

is our duty and what is not. If one is true to his Conscience he need not care for anything else.

यमो वैवस्वतो देवः यस् तवैष हृदि स्थितः ।

तेन चेद् अविवादस् ते मा गङ्गां मा कुरुन् गमः ॥

Manu Samhita, 8-92.

We are under the power of Conscience. It exists in us in spite of ourselves. It witnesses our inmost thoughts and sits in judgment over them. We cannot control the Conscience ; rather it controls us, and leads us from one work to another.

भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ।

Gita, 18-61.

'Freely surrendering himself to the lead of conscience, he is carried on from one duty to another.'

The dictate of the Conscience is the same to all. It does not ask one man to speak the truth, and another to tell a lie. It does not ask one man to steal, and another to be charitable. It urges all men to speak the truth, all men to be charitable. It is not that a different conscience functions in everybody. The dictate of the Conscience is the same to all. All of us are under the sway of the same conscience. The same conscience manifests itself in all. The branches may be many, but they derive their existence from the same foot.

ऊर्ध्वमूलं अधःशाखं अश्वत्थं प्राहुर् अव्ययम् ।

Gita, 15-1.

It is the same voice that speaks in us all—and that is the voice of God.

ईश्वरः सर्वभूतानां हृद्देशे अर्जुन तिष्ठति ।

Gita, 18-61.

'All that is true, that is good, and that is beautiful, derive their existence from him,

यद् यद् विभूतिमत् सत्त्वं श्रीमद् वर्जितमेव वा ।
तद् तद् एवावगच्छ त्वं मम तेजो अंशसिद्भवम् ॥

Gita, 10-41.

Unswerving devotion is the only way of gaining access to Him.

पुरुषः स परः पाथे भक्त्या लभ्यम् त्वनन्यया ।

Gita, 8-22.

This is the message of Bhakti Yoga—the gospel of Prisni and Gāthā.

A little more deliberation would lead us from the Personal God to the Impersonal Brahman.

As the world is full of changes, there must be a substratum at the background which is immutable. Unless there were something changeless to compare to, change would not be perceived as such. The flow of the current is perceived only as compared with the fixed shore. That immutable something is Brahman.

The existence of the evil also points to the Absolute. God is the source of all that is true, good, or beautiful. Then wherefrom does the untrue, the evil or the ugly originate? If He is the source of both, it does not appear why He should be called the kind, the just and the merciful, rather than the unkind, the unjust, and the cruel. Personality implies limitation; truth is something different from untruth, and justice something other than injustice. A personal God is a limited God, the Absolute alone is infinite. The Absolute alone is, therefore, the ultimate truth.

All the same, a Personal God is necessary for our moral development. A God who is both just and unjust at the same time, does not inspire in us any love for justice. If our moral nature has got an objective basis, then the Personal God is not a mere figment of imagination.

Yet the finite cannot be the ultimate Reality. The very fact that it is limited, shows that something else—that which limits it—remains to be explained.

The Absolute is the Ultimate Reality. In the Absolute, all contradictions are reconciled. It is both long and short, both hot and cold, and both bright and dark. All the attributes inhere in it—and, therefore, it has no attribute. It has all the colours, and, therefore, it has no particular colour—It is colourless (निर्गुण).

So that, of It, to say that It exists, or that It does not exist, are equally true.

अनादिमत् परं ब्रह्म न सन् तत् नासद् उच्यते

Gita, 13-13.

Yet the Absolute is the Ultimate Truth. The finite cannot be the ultimate Reality. For it does not explain the entity by which it is limited. The Infinite is the Ultimate Entity. There is none outside Bramha. If there were, it would limit Bramha. The Infinite is not a mere abstraction. It expresses itself in and through the Finite. Thus man is none but Bramha itself. To realise the identity with Bramha, by means of close contemplation, is what Jnana Yoga proposes to do.

भोक्ता भोग्यं प्रेरितारं च मत्वा ।

सर्वं प्रोक्तं त्रिविधं ब्रह्म एतत् ॥

Swetaswatara.

Conscience teaches us Karma Yoga. Universality and the obligatoriness of Conscience leads us on to the idea of God, i. e., to Bhakti Yoga. The Infinitude of God brings us to Bramha and Jnana Yoga.

These are the three different paths of Religion and there is not a fourth path known. All the Religions of the world partake of one or more of them in different degrees.

CHAPTER II

SMRITI•(Purana)—THE BLOOM OF THE GITA

Consolidation of the Vedic Church

छायातपौ ब्रह्मविदो वदन्ति ।

पञ्चाम्रयो ये च त्रिनाचिकेताः ॥

Katha.

Those sages who offer prayer five times a day (Iranians), as well as those who pray three times (Indians), admit the existence of two selves, the Higher and the Lower, like Light and Shade in the economy of men.

Vedanta is the End or the Aim of the Veda. All the three Yogas—Karma, Bhakti and Jnana, are found outlined in the Veda, and all of them may be traced there. Thus the Rigveda says,

(1) यज्ञेन यज्ञम् अयजन्त देवाम् ।

तानि धर्माणि प्रथमानि आसन् ॥

Rig Veda, 1-164-50.

The super-men used to do Duty for the sake of Duty, and that is the supreme Law of Life.

“Duty for the sake of Duty,” and not for the sake of pleasure, which is the fundamental Law of Ethics, is stated here as a basic truth. This is Karma Yoga.

(2) आहि स्मा सूनवे पिता ।

आपिर् यजत्यापये ।

सखा सख्ये वरेण्यः ॥

Rig Veda, 1-26-3.

“You are like the Father to a son, a kith to a kith, and a friend to a friend.”

Rigveda here lays down the fundamental truth of Bhakti Yoga, that God is accessible only through love, and that love implies reciprocation.

(3) अहम् मनुर् अभवम् सूर्यश्चाहम् ।

कक्षीवान् ऋषिर् अस्मि विप्रः ॥

Rig Veda, 4-26-1.

“ I am Manu, and I am the Sun, and I am wise sage Kakshivan.”

The underlying unity of all objects is the fundamental truth of Jnana Yoga. All beings are equally the expressions of the same Absolute. Thus the Sun, the Himalaya or sage Kakshivan, are different phases of the same entity. Every one of us is an expression of the same reality, for Reality is one. This gave rise to the celebrated सोऽह्मवाद (I am the Absolute) of the Jnana Yogins, and the Rigveda enunciates the principle here.

The truth has been stated very tersely in the Panca-dasi Karika.

श्लोकार्धेन प्रवक्ष्यामि यद् उक्तं ग्रंथकोटिभि ।

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ॥

“ I shall tell you in a line, the truth of a thousand books, The Absolute is the only reality. All else is unreal, one should see the Absolute in his Self.”

Duty is the fundamental truth of Karma Yoga, Love, of Bhakti Yoga, and Absolute, of Jnana Yoga. All these ends are pointed out in the Veda. Thus the Veda contains the essence of all the three Yogas. This is what makes the position of the Veda quite unique. It is not that the Veda does not contain anything common-place or trite. But at the same time one should not forget that the Veda is the source of the Gita, and that the Gita is the quint-essence of the Veda. The philosophical discussions of the

twentieth century have not outgrown the Veda and made it out of date. Of course, if the Veda ever loses its practical interest, a historical interest, as the earliest book of mankind, will always attach to it. But as a hand-book of teaching the essential elements of Religion, the Veda (or rather a collection of its selected hymns) has still got its utility. The principles taught in the Veda still hold good, for they are eternal truths.

All the three ways of Self-realisation, Karma, Bhakti and Jñāna, are enunciated in the Veda. The Upanisads elucidate them, while the Brahma Sutra establishes their truth by syllogistic reasoning. Thus the Upanisads as well as the Brahma Sutra are both known as Vedānta, i.e. the conclusion of the Veda.

By Upanisad, we understand the original triad—Katha, Swetaswatara and Mundaka. Of them the Katha is largely ethical, the Swetaswatara devotional, and the Mundaka largely metaphysical.

अन्यत् श्रेयस् अन्यद् उतैव प्रेयस् ।

ते उभे नानार्थे पुरुषं सिनीतः ॥

Katha.

“The good is different from the pleasant, and these are the two ends of life.” This is what the Katha says, and this is nothing but the basis of Ethics.

Of all the Upanisads the word ‘Bhakti’ (devotion), is to be found in the Swetaswatara alone.

यस्य देवे परा भक्तिर् ।

यथा देवे तथा गुरौ ॥

Swetaswatara.

“One who is devoted to God and the Prophet.” And it is from the Swetaswatara, that the Brahma Samaj has borrowed its litany.

“रुद्र यन् ते दक्षिणं मुखम् ।

तेन मां पाहि नित्यम् ॥

The word दक्षिण (Benevolent) is significant. It implies a personal God, as against the impersonal Absolute, wherein benevolence and malevolence do not make any difference.

While the Mundaka is the text-book of the shaved Sannyasi, who follows abstruse Jnana Yoga, and sees no existence, but the Absolute.

ब्रह्मैवेदं अमृतं पुरस्ताद् ।

ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ॥

Mundaka.

“I see the Absolute everywhere. To the front or to the back, above or below, there is nothing but Brahma.”

Vedanta is the end of the Veda.¹ And Upanisad, which explains the import of the Veda, and Brahmasutra which establishes their truth, are both called Vedanta.

Badarayana undertook in the Brahma Sutra, to establish the truth of the Vedanta i.e. the truth of the Karma, Bhakti and Jnana Yogas. What the Prophets had discovered by intuition, Badarayana seeks to establish with the help of logic. Commentaries on the Brahma Sutra are too numerous to be mentioned. But they may broadly be divided into three classes viz. : those that take the Karma Yoga point of view, and those that uphold Bhakti Yoga, and those that support Jnana Yoga. Umaswati may be said to be the exponent of Jnana Yoga², Ramanuja of Bhakti Yoga,³ and Nagarjuna of Karma Yoga.⁴ The great Sankara sums them up all.

1. Bloomfield—The Religion of the Veda, p. 51. ,

2. Farquhar—Outline of Religious Literature, p. 164.

3. Tilak—Gita Rahasya.

4. Radha Krishnan—Indian Philosophy, Vol. 1, 'p. 649.

The point of view of Umaswati is monistic. The Absolute is his conclusion. The point of view of Ramanuja is dualistic. He knows both Man and God. While the point of view of Nagarjuna is Realistic. He knows only the Conscience of Man. Umaswati, the champion of Jnana Yoga, is the Philosopher of the Jinists. Nagarjuna, the champion of Karma Yoga, is the Philosopher of the Buddhists. While Ramanuja, the champion of Bhakti Yoga, may be said to have established the fundamentals of the Hindu, Parsi or the Sikh cult.

It is in the Vedanta alone that there is a synthesis of all the three paths. The Hindu Religion and the Parsi Religion are based on the Vedanta. They are, therefore, more advanced than the other religions. Christianity does not know anything of Jnana Yoga. It does not countenance the idea of the identity of man with Brahma. In Judaism and Islam, not only Jnana Yoga has got no place, but Bhakti Yoga even, is not so developed. In them there is no idea of worshipping God through love. Both Jehova and Allah have been conceived of as a stern and a vindictive King—yet love is the basis of Bhakti Yoga. A Being who is incapable of loving, is also incapable of being loved.¹ It is the intense love of a parent, a child, a consort, or a friend, that alone can bring about unity with God. Intense heat is required to convert water into vapour. If the heat is less, by ever so little, the engine would not move. In the court of the King, there is little room for love. Yet without the madness of love where could one get the strength for self-sacrifice? It is only when the centre of gravity shifts to the beloved, from one's own self, that love begins its course. All else is mere show and simulation—the delight of love is wanting

1. Zwemer—The Muslim Doctrine of God, p. 111.

there. The real lover exists, not for himself, but for the Beloved. Pleasure of the Beloved is the sole aim of his existence. Such a lover alone is the real Bhakti Yogin. In mere obedience to the King, the heart need not play any part. Such obedience may have in it the bud of Bhakti Yoga, but is far from being its bloom.

The Sufi movement aimed at removing this inherent defect of Islam due to the absence of Jnana Yoga and to the non-development of Bhakti Yoga. But there is no Sufism in the Koran.¹

Thus Abu Sayed, one of the great Sufi leaders, gave out that he had learnt Sufism from the 8th Chapter (i.e. the unseen Chapter) of the Koran.² It was the land of Iran, the country which is fond of Zarathushtra and of which Zarathushtra is fond, that gave the birth to Sufism.

The doctrine सोऽहम् (I am He) is the fundamental truth of Jnana Yoga. The great Persian saint Mansur was condemned to die³ on the stake for having attempted to preach this heterodox doctrine of 'An al Haq'. (I am the Truth). Hafiz has made the incident familiar to us.

क़ाद नक़्से-ए 'आन अल हक़,' बर जमिन खूँ ।

चूँ मनसूर गर क़शि बर दारम् इम शब ॥

Hafiz.

"This night if you put me to the stake, my blood will, like that of Mansur, draw the figure of 'An al Haq' on the ground."

As regards Bhakti Yoga, it was Jalaluddin Rumi who introduced the element of love in Islam. His discourses

1. (i) Nicholson—The Idea of Personality in Sufism, p. 9.
(ii) Iqbal—Persian Metaphysics, p. 97.
2. Nicholson—Studies in Islamic Mysticism, p. 59.
3. (i) Nicholson—Studies in Islamic Mysticism, 164.
(ii) Hargrönte—Muhammadianism, p. 80.
4. Browne—Literary History of Persia, Vol I, p. 430.

on Divine Love hold the Muslim world spell-bound, and his Mas'navi gets a respect equal to that of the Korān.

मशनवी-ए मौलवी-ए मानवी ।

हस्त् कोरान दर जबान-ए पहलवी ॥

The Mas'navi is the Koran in Pahlavi.

Or as Iqbal puts it :

किं उ बा हरफ-ए पहलवी कोरान नबिस्त् ।

He wrote the Koran in Pahlavi.

But Jalaluddin had to offer apology for having addressed God as " the Beloved. "

Bostami, Sibhi, Junaid, and the other master leaders of the Sufi movement, all hailed from Persia. The philosopher Divine who by his logical arguments established Sufism on a firm basis, is, however, Imam Ghazzali.¹ By removing the defects of Islam, due to the absence of Jnana Yoga, and non-development of Bhakti Yoga, he strengthened Islam, and earned for himself the appropriate designation of Huzzat-e-Islam or Proof of Islam.²

Vedanta is that which is the 'end' or the aim of the Veda. The end of the Veda has been described in that philosophical tract which goes by the name of Brahma Sutra or Uttara Mimamsa. It consists in the synthesis of Karma, Bhakti and Jnana Yogas. The highest truths that the Prophets knew by inspiration and preached, Badarayana has placed on a firm basis, by his close logical reasoning.

Gautama is the Prophet of Karma Yoga and the Dhammapadam is his gospel. Ramacandra and Zarathushtra are the twin Prophets of Bhakti Yoga and the Prishni

1. Claud Field—Persian Literature, p. 152.

2. (i) Macdonald—Religious Aspect of Islam, p. 6.

(ii) Zwemer—Ghazzali (A Muslim Seeker after God), p. 147

3. Browne—Literary History of Persia, Vol. II, p. 296.

and the Gatha are their gospels. Vardhamana is the Prophet of Jnana Yoga and Mulasutram is his gospel. The Gita of Sri Krishna is the gospel of the synthesis of all the three Yogas.

Prisni, Gatha, Dhammapada, Mulasutram and Gita—these are the five scriptures of the Religion of the Vedanta. By the rite of Upanayana, the Hindu puts on the sacred cord, and by the rite of Navajata, the Parsi takes the sacred cord (kusti). The Sacred Cord is symbolical of their having entered into a new life, of their initiation into the truths of the Prisni and the Gatha respectively. It would, however, be a mistake to stop short with the Prisni or the Gatha. The Upanayana and the Navajata should be considered as occasions for initiation into all the five scriptures of the Vedanta. All these five books are to be considered as the scriptures of both the branches of the Aryan community.

The scripture is the foundation of the national life; it supplies the Ideal to the nation the and individual. By holding up a common ideal, it brings about a unity of thought in peoples living in different ages and different climes. The Scripture is the main bond of national unity. To strengthen the hold of the scripture is to strengthen national unity. The nation that has a greater love for its scripture, is the better organised. Devotion to the Koran makes the Musalmans a united nation all over the world. Devotion of the Hindu to the Veda is mere lip-deep. Very few even amongst the educated persons, have got a first-hand knowledge of the Veda. While every Musalman in his daily Namaj must recite some portion of the Koran and may perform the Namaj-prayer, by reciting any portion of it. The Gita lays down the reading of the scripture as a tapatya.

स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते

Gita, 17-15.

- Of the five scriptures of the Vedānta, Dhammapadam is to be read at dawn, Prisni and Gāthā in the noon, and the Mulasutram at dusk. And the Gita is to be read as often as possible. Of Prisni and Gāthā, the Prisni of dark Ramacandra is the scripture of the dark fortnight, and the Gāthā of white Zarathustra is the scripture of the bright fortnight. One who knows all these five scriptures, has no need of any other.

यद् इहास्ति तद् अन्यत्र यन् नेहास्ति न तन् कैचित् ।

Mahabharat, 1-2-390.

For a Hindu, these are the five scriptures—the common mantram which everybody is bound to repeat and from which none is excluded. Even for a Musalman, there is enough reason why he may take them as his scriptures. For if we examine a little closely, we shall find that Islam is nothing but a reflection of the Religion of Zarathushtra, and the Koran may be taken to be an expatiation of the Gāthā. This is the reason why when the Koran was first preached, the leaders of Mecca thought that it was being dictated to by Salman the Persian.¹

The number of principal Religions current in the world is seven. Out of them four, viz., Hinduism, Parsiism and Buddhism and Jinism flourished in the Aryan race, and the other three, viz., Judaism, Christianity and Islam flourished in the Semitic race. Judaism is the original religion of the Semitic race, Christianity and Islam are its different modifications.² Jesus Christ introduced the idea of Asceticism, and Muhammad, the idea of Universal

1. Koran, 16-5.

2. (i) Koran,—46-11.

(ii) Hurgroñje,—Muhammadianism, p. 61.

Brotherhood in Judaism. Monotheism and Anti-idolatry are the two main planks of Judaism. Judaism borrowed these two doctrines from the Religion of Zarathushtra. In the sixth century before Christ, during the reign of Nebuchadnezzar, the Jews came in contact with the Parsis and imbibed their cult.¹ Before that time, they were polytheists and idolaters.² At Jerusalem there were temples for Astoreth and other Gods, along with that of the chief God Baal. In those temples there were metal images of various shapes. It is only after their contact with the Parsis in the Babylonian captivity, that the Jews repudiated polytheism and idolatry. There is, therefore, very little reason to doubt, that monotheism and iconoclasm of the Jews, are the effect of the impact with the Parsi cult.³ This is the reason why Zarath-Ushtra (the Green Light, or Khizir) has been referred to in the Koran as the teacher of Moses,⁴ the Prophet of the Jews; and the Gatha (styled as 'Furqan' or the distinguisher of the Right and the Wrong), has along with the Pentateuch of the Jews, and the Bible of the Christians, been admitted as a Scripture by the Koran.⁵ This is also the reason why the Parsis are treated by the Koran as a recognized people, or a People of the Book.⁶ The birth of Islam is ultimately due to the impetus given by the Zoroastrian cult. Thus the Gatha contains the seed of Islam and is a scripture of the Musalmans.

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1. Wells—The Outline of History, p. 173.
 2. Macdonell—Comparative Religion, p. 129-136.
 3. Casartelli—Philosophy of the Mazda-Yasnian Religion, p. 48.
 4. Koran, 18-65.
 5. Koran, 3-5.
 6. (i) Koran, 22-17.
(ii) Rezvi—Parsis, (A People of the Book), p. 3.

Not only the origin but a consideration of its basic principles also would lead to the same conclusion. Monotheism and Iconoclasm are the two fundamental principles, that form the common basis of all the three Semitic Religions—Judaism, Christianity and Islam. Mazda Yasna is not only the source of these two fundamental basic principles, but it is also Mazda-Yasna which gives to each of the Semitic Religions, their distinctive feature

Narayana Zarathustra is the Prophet of Bhakti Yoga. His Bhakti Yoga (Devotion to God) is based on Karma Yoga (Devotion to Duty). Karma Yoga has a negative as well as a positive (or a passive and an active) aspect. One is concerned with upholding justice and the other with subduing injustice. Judaism took up the task of establishing the good, and Islam, of fighting the evil. They have taken up Karma Yoga, one branch each. But the cult of Bhakti Yoga is not so developed in any of them. Both in Judaism and Islam, God has been conceived of as a stern ruler and not as a loving father. Nowhere in the Koran, Allah has been addressed as Father. On the other hand the use of the word 'Father' to God is held at a discount in Islam.

Yet Love is the spirit of Bhakti Yoga. Fear has no place there. Attraction rests on Love, fear only begets repulsion. Thus the Sufi raises his voice of protest against the fearful attitude of the Koran.

हाफेज ना गोलाम आस्त

कि आज ख्वाजा गुरिजद ।

लुतफे कुन ओ बाज आ

कि खाराब-अम् जे आतावत् ॥*

Hafiz

1. Macdonald—Vital Forces of Christianity and Islam, p. 222.
2. Amirali—Spirit of Islam, p. 122.

"Hafiz is not a slave that he will be afraid of the Lord. Relent, and reclaim me through love, for I am too proud to be mended by chastisement."

Resignation is the natural consummation of love, while obedience in fear is merely mechanical—the germ of rebellion lies latent therein. It was Jesus Christ who first addressed God as the 'Father in Heaven', and brought to the Semitic races, the Gospel of Love. For his initiation into the mystery of Love. Jesus Christ, however, is indebted to seven Wise Men of the East. In the Greek Bible, (Mathew 2-1) these seven baptisers of the Infant Christ, have *expressly* been stated to be Magians (Parsi Priests).¹

Establishment of righteousness, opposition to the evil, and loving devotion to God,—these three are the special characteristics of Judaism, Islam and Christianity respectively. These three again are the most important topics of the Gatha. As a matter of fact, the combination of these three items may be said to be the speciality of the Religion of the Gatha. Establishment of the righteousness is known in the Gatha as *Aša*, opposition to evil as *Kṣātra*, and the self-effacement of devotion, is known as *Sēaosem*. These are the three chief Amesha Spentas (Holy Laws) of the Gatha. Thus monotheism and iconoclasm, which are the common factors of all the Semitic Religions, as well as opposition to evil, which is the special feature of Islam, have all been borrowed from the gospel of Zarathushtra. Thus the Gatha has got to be admitted as the basic scripture of Islam.

This is so far as Exoteric Islam is concerned. As regards Esoteric Islam, the case is much stronger. Sufism

1. Haug—*Essays on the Sacred Language, Writings and Religion of the Parsis*, p. 3.

represents the spirit of Esoteric Islam.¹ Sufism depends on the postulate of two selves—the Lower and the Higher Self in man. (1) To follow conscience as the dictate of the Higher Self, (2) To see the same Higher Self in all men, and (3) To see God in the Higher Self, these are the three truths that form the sum and the substance of Sufism.

Yet about the existence of the Higher Self,² the Koran is silent, while the Gatha is very emphatic.³ To speak of Sufism leaving the Higher Self out of account, is to stage *The Hamlet* with the prince of Denmark left out. Thus Ghazzali, the great Persian Divine, took up the idea of the Higher Self from the national scripture, and put it into his interpretation of the Koran.⁴ He thus gave a new lease of life to Islam, by making it consistent with philosophy, and is, therefore, known as the Second Prophet of Islam.⁵ In so far as Sufism represents the Spirit of Islam, study of the Gatha is incumbent on the Musalman.

As the exoteric and the esoteric portions of it have both been borrowed from the Gatha, Islam may be considered to be the Arabic redaction of the church of Zarathushtra. It is probably in commemoration of this fundamental debt to Mazda Yasna, that the usual practice of three times prayer a day of the Musalman (like

1. Nicholson—Studies in Islamic Mysticism, Preface, p. vi.

2. (i) Lammens—Islam, (Belief + Institutions), p. 112.

(ii) Zwemer—The Muslim Doctrine of God, p. 57.

(iii) Zwemer—The Disintegration of Islam, p. 95.

3. Yasna—28-2, 43-3.

4. Zwemer—Al Ghazzali (A Muslim Seeker after God), p. 53.

5. (i) Browne—Literary History of Persia, Vol. II, p. 196.

(ii) Zwemer—Al Gazzali (A Muslim Seeker after God).

that of the Jews) was changed subsequently to five times prayer, in imitation of the Parsis.¹

For denuded of the principles inculcated by Atharvan Zarathushtra, Islam will be left without any special mission. (1) Monotheism, (2) Iconoclasm, (3) Anti-asceticism, (4) Equality, (5) Militancy, (6) Organization, (7) Simplicity, (8) Democracy and (9) Universal Brotherhood—these are the nine institutions that may be said to be the characteristic features of the gospel of Zarathushtra. They are, as it were, the nine knots in the celebrated magic wand of Maghavan Zarathushtra.² It would not be out of place to quote here the relevant texts.

(1) Monotheism.

मजदाओ सखारे मईरिस्तो । *Gatha, 17-4.*

“Mazda alone is adorable.”

(2) Iconoclasm.

कदा अजेन् मूर्तेम् अह्या मगह्या *Gatha, 12-10.*

“When would I be able to remove the idol from this community?”

(3) Anti-asceticism.

अवन् वोहू मनंहा,
या हुसेइतिस् रामांच दान् ।

Gatha, 17-10.

“Such a conscience as prefers household and plenty.”

(4) Equality.

के अर्यम्ना के खग्तुस्,
दाता इस् अहन्,
ये वेरेजेनाय वंडहीम् दान् प्रशस्तिम् ॥

Gatha, 13-7

1. (i) Rezvi—Parsis (A People of the Book), p. 45.
- (ii) Tiele—Religion of the Iranian Peoples (Appendix).
- (iii) Goldsack—Mohammadian Traditions, p. 45.
2. Chatterjee—Ethical Conceptions of the Gatha.

“What does a Brahmin and what does a Vaisya avail?
The real hero is he, who lends assistance to the Kshatriya's
arm.”

(5) Militancy.

ये मह्यो योश् अहमाइ अस् चित् वहिस्ता ।
आस्ते अहमाइ ये नाओ आस्ते दइदीता ॥

Gatha, 10-18.

“A better turn to him who does me good, and a
worse turn to him who does evil.”

(6) Organisation.

हो जी द्रेग्वाओ यो द्रेग्वाइते वहिस्तो ।
हो जी अषवा यद्वाइ अषवा फ्रियो ॥ *Gatha, 10-6.*

“He is good who supports the good, and he is bad
who assists the bad.”

(7) Simplicity.

अयाओ नोइत् एरेष् वीध्यात्ता दएवाचीनो ।
हत् इश् आ देवयमा पेरेस्मेने उपाजसत् ॥ *Gatha, 1-6.*

“They do not see aright who deify every little thing.”

(8) Democracy.

उस्ता अहमाइ यहमाइ उस्ता कहमाइ चित् ।

“That alone is permissible to any, which, is per-
missible to all.”

(9) Universal Brotherhood.

या क्षणेवीसा गेउश् चा उर्वानेम् । *Gatha, 1-1.*

“That I may serve the soul of the Universe.”

These nine principles on the other hand are the basis
of Islam. What remains of Islam after these principles
are taken out, would only evoke the sarcasm of Hafiz.

गर मुसलमानि अझू ई बुद, कि हाफेज दारद ।
आह आगर आझू पाय-ए इमरोज बुद फरदाइ ॥ •

Hafiz.

"If what Hafiz practises be Islam, then alas, that a to-morrow should come after to-day !"

It is the perception of this fundamental unity that made Dozy say, that "want of originality was the only cause of the easy spread of Islam in Iran".¹

The Bahais do not consider the Koran to be the final scripture of Islam.² So that in their opinion, Islam can exist independently of the Koran. And Mazda-Yasna is such Islam. Mazda-Yasna on the other hand is a part of the Vedanta. It constitutes one of the two sections of the Atharva Veda, viz., its Bhargava section.

So that it is possible for pure Islam to be affiliated to the Vedanta. The only thing necessary for this purpose is the benediction of Atharvan Zarathushtra.

Those who have examined the foundation of Islam have stated five practices and six creeds to be its rudiments.³ The five practices that are said to be the Five Pillars of Islam⁴ are (1) Roza, (2) Namaz, (3) Haz, (4) Zakat and (5) Kalima ; i.e. Fasting, Prayer, Pilgrimage, Charity and Incantation.

It is to be noted that the forms may vary, but these five practices are present in other religions as well. On the other hand the practices form only the outer shell, the kernel is to be found in the beliefs. It is only to strengthen the beliefs that the practices are necessary. The beliefs that are considered essential for Islam are belief in

1. Claud Field—Persian Literature, p. 33.

2. (i) Sell—The Faith of Islam, p. 133.

(ii) Mott—The Moslem World of To-day, p. 307.

3. Blair—Sources of Islam, p. 113.

4. Kamaluddin—Islam and Zoroastrianism, p. 117.

(1) God, (2) the Scripture, (3) the Prophet, (4) the Angels, (5) the Day of Judgment and (6) God's decree.¹

In the language of the Avesta, these six articles may be stated to be (1) Mazda, (2) Gatha, (3) Ratus, (4) Amesha Spenta, (5) Chinvat Paretu and (6) Hunara. If a man believes in these six principles he can hardly be called a kafir, even judged by the criterion laid down by the Koran.² If one should, however, think that God does not grasp anything unless it is uttered in the Arabic language, he may more fittingly be called a worshipper of Arabieism, than a worshipper of God.³

Of course, for the sake of the unity of the nation, unity in the language is a thing which cannot be ignored. But the Persian, which is the easiest⁴ language in the world, is better fitted to serve as the *lingua franca* than the Arabic which is the stiffest⁵ language known. The Zend, which is the mother of the Persian, is governed by the rules of Panini. The peculiarities that are noted by Panini as belonging to the Chandas dialect, are none but the peculiarities of the Zend.⁶ With the language of the Veda, the relation of the Bengali or the Hindi, is not nearer than that of the Persian.⁷ In the Shah-nama of

1. (i) Blair—Sources of Islam, p. 20.

(ii) Karmaluddin—The Ideal Prophet, p. 215.

(iii) Koran—4-135.

2. Koran—2-59.

3. Cash—The Expansion of Islam, p. 190.

4. (i) Browne—Literary History of Persia, Vol. I, p. 377.

(ii) Pollok—A Little Persian is not a Dangerous Thing, p. 16.

5. Gibbs—Arabic Literature, p. 13.

6. Max Muller—Chips from a German Workshop, Vol. I, p. 84.

7. (i) Macdonell—Vedic Mythology, p. 7.

(ii) Darmesteter—Zend Avesta, Part I, Introduction, p. xxi.

Firdausi, the proportion of words that cannot be derived from the Sanskrit roots, would not be larger than five per cent.¹ It is only because the Persian is written in the Arabic script that it appears so strange to us. The Hindi and the Persian are the two channels of the same Vedic spring. Therein lies their strength. For it is only in the Veda that a Universal point of view is to be met with. It is the Vedanta that synthesises all the conflicting theories. The Gita illustrates that synthesis.

वा जाय-ए कि चूँ किषण योगेश्वर आस्त् ।

कि आज नूर-ए ओ हर दो आलम पूर आस्त् ॥

वा जाय-ए कि अरजुन कामानदार हस्त् ।

वा इकवाल-ए खुवि सरोकार हस्त् ॥

हाम आन जा आस्त् दौलत हाम आन जा आस्त् दाद ।

हाम आन जा आस्त् फतेह ओ जफर इयाद बाद ॥

Persian Gita—Chapter 18

(Translated by Faiẓi—

Court-poet of Akbar)

“Where there is a master-yogin like Krishna whose glory spreads over both the worlds ;

Where there is an archer like Arjuna who enjoys the fortune of perfection ;

There is prosperity and there is virtue, there is victory and there is progress. Bear this in mind.”

Thus a language that is allied to the language of the Vedanta, is better suited for the establishment of the Brotherhood of Man. Only when one gives up the infatuation for Arabicism, will he have a true vision of Islam. One who does not find Islam in the Gatha, does not know what Islam really is. Akbar, followed the essential principles of Islam and it was perhaps

1. Browne—Literary History of Persia, Vol. II, p. 146.

because Parsi-ism had ceased to proselytise that he did not become a convert.¹

Moreover it is by affiliation to the Vedanta, through the gate-way of Mazda Yasna, that Islam can hope to realise its end. Otherwise it is bound to fail.

For neither Monotheism, nor Iconoclasm nor Caste-equality, may be said to be the special feature of Islam. They are equally present in Judaism and Christianity. The desire to establish a world-wide brotherhood is the inspiration of Islam. The nationalism of Islam does not know any geographical limits; "there is no colour-bar in Islam, and the state of Islam has no frontiers."² Islam asks, nay insists, on everybody coming to the same fold. This idea of Universal Brotherhood finds a response in every heart, and it is this ideal that gives so much vitality to Islam. For there are individuals in every nation, to whom the idea of the intercourse of nations makes a strong appeal and Islam supplies them with the ready means. For Islam is an experiment in establishing world-wide fraternity and, therein lies its glory and strength. But if we examine the matter at close quarters we shall find that the Brotherhood of Islam is a limited Brotherhood. It is far from being a Brotherhood of Man, it is a Brotherhood of Musalmans alone.³ For the non-Muslim, it has got no room. Some Musal-

1. Ghani—Persian Language and Literature at the Mogul Court, Vol. III, p. 247.

2. Cash—The Expansion of Islam, p. 42.

3. Cash—The Expansion of Islam, p. 42.

4. (i) Macdonald—Aspect of Islam, p. 273.

(ii) Margoliath—Early Development of Mohammadian-ism, p. 232.

(iii) Zwemer—The Muslim Doctrine of God, p. 110.

mans consider hatred and insult to be the only dues of the non-Moslem. Intolerance is the besetting sin of Islam, and for intolerance the Vedanta is the only cure.

For the Vedanta brings about a harmony of divergent view-points. Iconolater Ramacandra, and Iconoclast Zarathushtra are alike its avatars. Both are equally dear to the Vedanta. It does not want the one to flourish at the expense of the other. Like a mother bewildered at the quarrel of her two sons, it wishes victory for one and non-defeat for another.

सोहं कितवमातेव द्वयोरपि महामते ।

एकस्य जयम् आशंसे द्वितीयस्यापराजयम् ॥

—*Santi Parva*, 81-11.

The Unity of Mankind is a grand ideal, but unity is not uniformity. Every culture has its value, and individuality need not be sacrificed for the sake of unity.* What is wanted is harmony and not identity. A rain-bow cannot be formed with one colour only, the beauty of the boquet depends on the variety of the flowers. Islam works for identity and not for harmony. It prescribes the same cap for every head. It has no room for the opposite point of view. It is Parsi-ism that is calculated to bring about harmony. For along with Hinduism, they form the two branches of the Vedanta. If individuality is destroyed, unity would be ineffectual. The value of the Unity of Mankind lies in the fact that it serves to distribute the fruits of the civilisation of any one race, to all other races. With the loss of individuality there will be nothing particular left for distribution to others. Mankind would not profit by such unity. It is the way for levelling down and not for levelling up.

*Keyserling—The Travel Diary of a Philosopher.

If Universal Brotherhood is the main ideal of Islam, then it has got to affiliate itself to the Vedanta, by considering itself as the Arabic redaction of Mazda Yasna. In other words it has got to accept Zarathushtra as its Prophet and the Gatha as its Scripture. Otherwise it will fail to come into a harmonious relation with the other great religions of the world, and the Brotherhood of Man would be a mere myth.

If on the other hand world-wide Brotherhood, be not the aim of Islam, then Islam might as well not have been preached at all. For there is not considerable difference between Islam and Judaism regarding the main principles. Only the door of Judaism is closed to the other races, while the door of Islam is open to all.

Nationalism has everywhere else been built on the basis of a definite geographical area. Islam has attempted to build Nationalism on the basis of a common Scripture.¹ The attempt of Islam would seem to be more rational; for the geographical boundary is a mere artificial limit, unity in the Ideal makes for a deeper union. Buddhism and Christianity also are proselytising religions, and have been preached in many races. But no attempt was made by them to weld those races into one nation. They did not realise the importance of a common language, and so they did not, like Islam, insist on the Scripture being read in the original language alone.² What is more important, they kept clear of all politics. That is not the way to build a nation. To the Musalman of any country the voice of the Khalifa is supreme; this is a centralisation.

1. André Servier—Islam and the Psychology of the Musalman, p. 1.

2. Browne—Literary History of Persia, Vol. II, p. 4.

The success of Islam is to a large extent due to its connection with politics. Mahatma Gandhi also does not appreciate the wisdom of keeping Religion and Politics apart. It is probably on account of this affinity that he has been claimed to be a great Mussalman.¹ Mazda-Yasna² and Islam do not agree to divide life into separate water-tight compartments such as Politics and Religion. Religion comprises the whole of life, and if Politics is inconsistent with Religion, it should be altogether eschewed. If it is consistent, then it also is part of Religion. The Nationalism of Islam is its strength. But if instead of being a stepping stone to Universal Brotherhood, that Nationalism becomes a stumbling block on the way to Internationalism, then Islam is a menace to the progress of humanity. In that case Islam would lose all interest for a Catholic man. Bereft of the ideal of Universal Brotherhood, Islam would not in any way be greater than Judaism.

That Islam has got to depend on Mazda-Yasna, seems to be the implication of the lessons of two foremost divines of Persia, Imam Ghazzali and Abdul Baha. One is the chief exponent of Sufism and another of Bahaism, and both of them are the worthy descendants of their 'Aryan' forefathers. One has shown that devoid of the idea of the Higher Self, Islam will dwindle into a bundle of unmeaning ceremonies. The other has shown that without

1. Amrita Bazar Patrika—May 17, 1932.

2. (i) Jackson—Zoroastrian Studies, p. 213.

(ii) Casartelli—Philosophy of the Mazda Yasnian Religion, p. 155.

3. (i) Zwemer—Al Ghazzali (A Muslim Seeker After God), p. 53.

(ii) Holley—Bahai (The Spirit of the Age), p. 19.

the ideal of Universal Brotherhood Islam, would degenerate into a narrow Wahabi sect.

On the other hand when the idea of the Higher Self and the ideal of Universal Brotherhood have been incorporated in Islam, it has already become Mazda-Yasna. It will then have little difference from Parsi-ism except in the language of the Scripture. And as a variety of Mazda-Yasna, it could easily be affiliated to the Vedanta.

In that case, the cause of conflict between the Hindus and the Mussalmans would also disappear. Maulana Abdus Samad, the respected chairman of the Murshidabad District Board, has, as the chairman of the Reception Committee of the Special Session of the Bengal Provincial Conference (5-12-1931), very ably diagnosed the cause of the conflict. This is what he says :

“ The Hindu hates the Mussalman, not the religion, but the man. The Mussalman hates the Hindu, not the man, but the religion.”

This is due to the fact that Hinduism is guided by the Vedanta and is, therefore, tolerant of difference in matters of Religion. Islam is yet to come under the influence of the Vedanta and has not, therefore, learnt the lesson of toleration. Then again the Religion of the Vedanta pays equal attention to Karma Yoga, Bhakti Yoga and Jnana Yoga. The Ethics (Karma Yoga) of Hinduism is as much developed as its Philosophy (Jnana-Yoga). In purity of character, the Hindu does not suffer in comparison with any one else, in the rest of the world. The Ethics of Islam had to be adapted to the existing condition of the Arabic society, where four wives to one man had been an instance of continence. The apparent cause of quarrel between the two communities is that the Mussalman thinks that if Hindu supremacy means the promotion of polytheism and

idolatry, it is the duty of every decent man to try to destroy such supremacy. On the other hand, the Hindu thinks, that if idolatry leads him to perdition, it is none the business of the Musalman to interfere and defile his idols and temples. But the real cause of conflict lies in the supposed antagonism of two different civilisations.

The Hindu cannot find out the reason why Islam should bring about a denationalisation—a repudiation of the Indian civilisation. The Musalman resents the idea that he may be compelled to put on the Dhoti in place of the Pai-jama, and to speak the Hindi in place of the Urdu. If the difference in the Religions would have been the cause of conflict, then the Hindu would have been 'at daggers drawn with the Sikh, the Brahmo, or the Arya Samajist. If, on the other hand, affinity in religious systems, had been the cause of friendship, then there would have been nothing but mutual admiration between the Musalman on the one hand, and the Sikh, the Brahmo or the Arya Samajist on the other. As a matter of fact we find the opposite of this to be the truth. The Hindu is more friendly to the Brahmo, the Sikh, or the Arya Samajist, and the hostility of the Musalman towards the Sikh or the Arya Samajist is greater and deeper. The Hindu and the Musalman each considers the civilisation of the other to be alien, and this feeling lies at the root of all hostility.

In order to remove this difference, Indian Nationalism has ever since its birth, been asking the Indian Musalmans to adopt the Indian civilisation:

"Indians first and Hindus and Musalmans next" has ever been the cry of the Congress. Since the re-organisation of Turkey and Persia on national lines, some Musalman leaders also have begun to think in the same way.

The speech of Maulvi Seraj-ul-Haq as the President of the Young Muslim League is expressive of the sentiment that lies latent in many.

"Persia takes glory in her pre-Muslim heroes like Jamsed, Faridum, Kai Kobad and Khosru, Turkey boasts of her Budhist conquerors such as Chenchiz, Halaku, Kublai and Mangu Khan, it is the Indian Musalman who fails to feel any pride for the heroic deeds of Bhishma or Arjuna, Drona or Karna. He rather feels scandalised at the idea of claiming a share in it. The pure blood of many noble Brahmins and Kshatriyas flows in the veins of thousands of Musalmans, but they have lost all recollection of the glory of their forefathers. The same stories that inspire the Hindus with hope and encouragement, make the Musalman descendants of these heroic ancestors hang down their heads. Unless the Indian Musalman can claim his heritage of the Indian Civilisation along with the Hindu, it is unlikely that he will rise."¹

The appeal is very fervent. All the same, it would not do to forget that the Nationalism of the Musalman is very much mixed up with his religion. That religion differs from Hinduism widely. To be completely reconciled to the Indian Civilisation, which is the expression of an idolatrous and caste-ridden religion, is indeed a trial for the Musalman. But as against Mazda-Yasna, the objection does not arise. There is no difference in the ideal, and Islam can be completely assimilated to Mazda-Yasna. With the help of Parsi-ism, Islam can retain its individuality and yet be assimilated to the Aryan culture and thereby come into friendly relation with Hinduism.

Thus it is the Gatha of Zarathustra that can save the Hindu and the Musalman from this mutual hatred.

1. हिन्दु-मिश्रण—ज्येष्ठ, 1339, B. S., p. 82.

The Gatha will teach the Hindu that the civilization that the Musalman has adopted is not alien ; it may be Un-Hindu, but it is not Un-Vedic. It is the expression of the spirit of the other branch of the Atharva Veda—the Bhargava Upastha. The Gatha will teach the Musalman that Vedic culture is not another name for polytheism and idolatry. The denouncement of polytheism and idolatry made by Atharvan Zarathushtra, the Prophet of the Atharva Veda, is not less severe than that of the Koran. So that in order to accept the ideal of the Koran, it is not necessary that the Veda should be repudiated. All difficulty vanishes if the Koran is regarded as a commentary on the Gatha. This is not contrary to the spirit of the Koran. It is unlikely that the birth of Prophets was limited to the Semitic race alone. Nor does the Koran say so. The Koran mentions by name each one of the Semitic Prophets. But it is explicit¹ about the existence of other Prophets who have not been named in the Koran. The Koran states² that every race has its own Prophet, and that these Prophets taught in their own language.³ Who then are these Prophets spoken of in the Koran ? If Gautama and Vardhamana, Ramacandra and Zarathushtra, be not Prophets, then the word 'Prophet' has got no meaning. The Koran openly directs not to make any distinction between the Prophets.⁴ This does not mean that the messages brought down by them were the same, but that there should be no distinction in the honour shown to them. Their purpose was the same, viz., to uplift humanity ; but the messages varied, because the tempera-

1. Koran—40-78; 4-246.

2. Koran—10-48, 13-8, 16-38, 35-22.

3. Koran—14-4.

4. Koran—2-85.

ment of the worshippers differed. Some of them like idolatry and some of them prefer iconoclasm; some of them like the house-hold and some of them prefer the hermitage. Though both of them are equal in being the Avatars of Viśnu, yet some people have more regard in the ideal of Ramacandra and others again in the ideal of Zamad-Agni.

राघवे भार्गवे वापि अभेदः परमात्मनि ।

तथापि मम सर्वस्वम् रामचन्द्रः धनुर्धरः ॥

But even judged by the taste of the community, there is no reason for the Musalmans not to accept Atharvan, Zarathushtra and his Gatha as the main-stay in life. There is nothing in the Koran which is not available in the Gatha. Whatever may be said of the Musalmans of other countries, for the Musalmans of India and Iran, it is improper to reject the Gatha. For the Koran forbids the rejection of one's own National Scripture. It is the duty of the Musalman to believe in that. The Koran was intended for the Arabians, and that is why it was revealed in the Arabic language.

It would thus appear that a false interpretation of the Koran is the cause of the intolerance of the Musalman. The Koran has iterated and re-iterated that the business of the Koran was to preach again the truths that had been preached before. He does not know the Koran who thinks that this is contrary to the intention of the Koran to hold that the Koran preached again the truths that

1. Kamaluddin—Islam and Zoroastrianism, p. 38.

2. Koran—47-27.

3. Koran—42-14.

4. Koran—12-2, 41-44, 13-38, 19-94, 43-2, 44-58.

5. Koran—10-38, 2-91, 5-52, 6-92, 12-111, 20-133, 35-28,

had been preached in the Gatha. For the Koran confirms the truth of the Furkan¹ (the Distinguisher of the two Manyus—i. e. the Gatha). After the Koran was preached there were people who said that they believed in these principles even *before* the Koran was recited.²

Thus the difficulty is solved, if the Koran is taken to be the reflection of the Gatha. In that case the Musalman may, in a sense, be considered to be the present-day representative of the Bhargava branch of the Atharva Veda, just as the Hindu is the representative of its Angirasa branch. Between the two limbs of the same Atharva Veda, there need not be any discord.

There are two branches of the Atharva Veda—the Angirasa and the Bhargava. There are two branches of the Aryan culture—the Hindu and the Parsi. There may be difference in the method, but the purpose is the same. The expressions may vary but the sense is the same. They serve the same purpose. In the language of Iqbal, we might say

‘‘चूँ निगाह नूर-ए दोचशम-म् ओ एकम् .

Israr-i-Khudi.

‘‘Even though the eyes are two, the vision is one.”

Like the right and the left arm, the Hindu and the Parsi are the two limbs of the same body. They are mutual friends and allies. Ramacandra and Zarathustra are both their Prophets. Iran may be more fond of Zarathustra but Ramacandra also is held in esteem. India may be more fond of Ramacandra, but Zarathustra also is dear to her. There may be difference but no discord, rivalry but not antagonism. On the other hand

¹. Koran, 3-2.

². Koran—28-53.

one needs the other, as its corrective, as its supplement. The Musalman also in his capacity as the representative of the Iranian culture comes within the fold. Thus the Gatha—that beautiful concise poem in two hundred and forty verses—is the only solution of the Hindu-Musalman conflict. The Gatha will teach the Hindu to have a greater regard for the Musalman, and the Musalman to have a greater regard for the Hindu. The Hindu has no quarrel with Islam, for the principles of Islam are the principles of the Bhārgava Veda. But he fights shy of Arabicism, for Arabicism does not know the worth of the Aryan culture—it does not appreciate the Veda, the Vedānta or the Gita. The Gatha is very concise. No irrelevant matters have found place in it. It does not indulge in abuse, hectoring, tales, trites or frivolity.

Like a piece of chiselled diamond, Islam would shine with a greater lustre, if it is reconstructed on the basis of the brisk Gatha. It is in the Gatha, that Islam appears in its best form.

1. The Five Practices

The five practices such as prayer and fasting and others are not inconsistent with Mazda-Yasna. On the other hand, the particular form given to them in Islam, tends to bring about a greater cohesion in the community. They may easily be adapted to Mazda-Yasna.

2. The Six Beliefs

The Six requisites of the Religious life, such as God, the Prophet, the Scripture and so on, looms larger in Mazda-Yasna than anywhere else.

3. The Nine Institutions

Institutions such as monotheism, iconoclasm, caste-equality and anti-asceticism are the special features of

Mazda-Yasna,—those features that distinguish it from the Indian Religion.

4. The Three Yogas

(a) Karma Yoga.

The Karma Yoga of the Gatha, based on the seven Amesha Spentas, is free from fault. Kshatra (Detachment), Bahista Manah (Conscience) and Haurvatat are three main Amesha (Laws or Disciplines). They form the pith of Ethics. None of its two branches, (1) promotion of virtue and (2) suppression of vice, have been neglected in the Gatha.

(b) Bhakti Yoga.

The Bhakti Yoga of the Gatha inspired by divine love, has given rise to the Sufi cult.

(c) Jnana Yoga.

The theme of the Jnana Yoga is the identity of Man and Brahma. The Upanisads state the truth in the words.

“पूर्णम् अदः, पूर्णम् इदम्, पूर्णान् पूर्णम् उदच्यते।”

We find the same idea expressed in the Gatha as :

“वहिस्ता ध्वा, वहिस्ता येम्, अपा वहिस्ता हजओषेम.”

Yasna, 28-8.

5. Points of Contact

(a) Islam owes its birth to the impetus given by Mazda-Yasna, through the agency of Judaism.

(b) The constitution of Islam is not much different from that of Mazda Yasna, as is evident from its features like monotheism, and iconoclasm and the like.

(c) The development of Islam is dependent on Mazda-Yasna for the sake of the Ideals of the Higher Self and Universal Brotherhood.

All that is in Islam, may be found in Mazda-Yasna. And what is not found in Islam, such as the higher development of Bhakti Yoga, or the view-point of Jnana Yoga, may also be found in Mazda-Yasna. And this Mazda-Yasna is not vitiated by a hatred of the Hindus. Taken collectively, the hatred of the Hindus, stands in the way of Universal Brotherhood. Taken individually it is an indication of the narrowness of the mind. Those who want to avoid the faults of current Islam and yet to profit by its merits, would do well to look up to Mazda-Yasna, for guidance.

The Brahmo Samaj does not recognize the value of the Scripture. That the Scripture is the bond of union between near and far, between the past and the present, that it operates to lead men to the same way of thinking, has been overlooked by the Brahmo Samaj. The Arya Samaj has little regard for the Prophet. That the life of the Prophet acts as an exemplar and serves to ennoble character, that resignation to the same Prophet creates a new order of fraternity, has been disregarded by the Arya Samaj. (The Sikh is inclined to prefer the new to the old, the Upaveda to the Veda, the Crantha Sahib to the Gatha.) Most of them have neglected the strength that can be obtained from the unity of practice in the congregation. Ceremonials are prescribed by other Religions only for the sake of increasing personal purity. It is only Islam which has utilised practices like Roza and Namaj, for teaching united action, and thereby increasing the strength of the community.¹ It is on this account that the sphere of these religions is so narrow, as compared with Islam, in spite of the agreement in the cardinal principles. On the other hand, there are some Maulvis

1. Khoda Baksh—Essays Indian and Islamic, p 16

who taunt these systems as imitations of Islam.¹ These systems may have been evolved in imitation of Islam, but there is a Religion of which Islam itself is a reflection. The nine-knotted staff that Atharvan Zarathushtra holds in his hands,² seems to be the model of Islam. Gatha, which is the cream of the Bhargava Veda, is the original source of Islam. The purpose of Islam may not be served by the Brahmo, or the Arya Samaj, but Parsi-ism serves a greater purpose than Islam. For the civilization of Persia is the life-blood of Islam. Islamic culture would be a bare nothing, if it is denuded of the art and science, poetry, literature and philosophy of Persia.⁴ Take off the house and robe of Persia, and nothing remains but the Desert of Arabia. The Gatha contains the seed of the Persian culture. Iran had attained a high degree of perfection long before the advent of Islam. We can trace its course, in the palace of Persipolis, in the rock-edicts of Behistun, in the battle of Thermopæly, in the University of Jand-i-Shahpur, in the Darbar of Nosirwan, and in the muses of Parvez. On the Pajama and the Ackhan of the Iranian, the Hindu has got a greater claim than the Musalman.

Hindu-Muslim unity is an indirect effect of the acceptance of the Religion of the Vedanta. Though an indirect effect, it is not an insignificant effect. On 15-1-32

1. Kamaluddin—The Ideal Prophet
2. Vendidad—ix-14.
3. Jackson—Zoroaster, The Prophet of Ancient Iran, p. 290.
4. (i) O Leary—Arabic Thought and its Place in History, p. 103.
- (ii) Andre-Servier—Islam and the Psychology of the Musalman, p. 239.
- (iii) Khoda Baksh—Essays, Indian and Islamic, p. 76.

Mr. F. C. Bancroft of the Lahore Mission, wrote a letter to *The New York Times*, analysing the cause of the Hindu-Muslim tension, and observed as follows :

" India is doing rather well in its efforts to bring to fraternal amity, two cultures as different as Islam and Hinduism. There is probably more real reason for friction here than in Alsace and Lorraine."

If this attempt succeeds, if it is possible to evolve a new type of civilization which unites together two such divergent cultures, then there would be no culture in the world which could not be assimilated to this new civilization. The problem of India is to evolve such a culture and in this she can hope to succeed only with the help of the Gatha. It is the Religion of the Vedanta, of which both the Prisman and the Gatha are integral parts, that offers the solution.

Yet it should be noted that though the unity of the Hindu and the Musalman is an important result of the Religion of the Vedanta, it is yet an indirect result only. The Musalman may not be attracted to the Gatha, but we, the Hindus have no reason to neglect the Gatha, which is the cream of the Bhargava Upastha, the other branch of the Atharva Veda. The Gatha ought to be our daily study. Nor need we neglect Hafiz, Omar Khayyam, or Jalaluddin Rumi, who are inspired by the Gatha, and

1. It is said that at the instance of some narrow-minded Maulavis, Persian has been excluded from the Primary Maktabas in Bengal, on the ground that like the Hindi or Bengali, Persian also is a language of the Kafirs.* They forget that Arabic also was a language of the Kafirs before it became a language of the Musalman.

expound its ideals. The Prisni and the Gatha are equally the elements of our national life, Hafiz and Tulsidas are both our guides on the way. There are people whose intention it is to preach the Vedic Religion throughout the world. It is not clear why they restrict their activities to the opening of a Hindu Mission only. They would do well to supplement it by opening up the other branch, viz., the Parsi Mission as well. The number of Parsis being very small, the task devolves on the other branch. Moreover a combination of the Hindu and the Parsi Missions, stands a better chance of success. Just as they teach the Gita and the Prisni, and three-times prayer a day, they might as well teach the Gita and the Gatha and five-times prayer, a day. A combination of these two cultures would be the acme of perfection. If the Hindu boy after the Upanayana ceremony, learns the Gatha along with the Prisni, and if the Parsi after the Navajat ceremony learns the Prisni along with the Gatha, there is no secret in any religion which will not be accessible to them.

Gita synthesises the iconic and the aniconic forms of worship, and therefore, synthesises the Prisni and the Gatha. By upholding Karma and Jnana Yogas, it brings into harmony the "Mulasutra" and the "Dhammapada" as well.

The Gita is the common Scripture of the Hindu and the Parsi, the Buddhist and the Jinist.

Ramacandra and Zarathustra, Vardhamana and Gautama, all are dear to the Gita, and the Gita is dear to them all. These are the four great Prophets of the Vedanta, the four great pillars of Aryan culture. But the greatest of them all, the Prophet who had flourished after the advent

of Zarathustra and Ramacandra, and before the birth of Vardhamana and Gautama, and who united in himself the disciplines of all of them, is Vasudeva Govinda. He is the heart of the Vedanta, the centre of the Aryan culture. He is the greatest leader of the human race, the highest perfection of the human kind, a Man-God and a God-man. Ramacandra and Zarathustra, Vardhamana and Gautama are the representatives of his several aspects.

In the Pañcājanya (Conch of Democracy) of the Gita, Jñāna, Bhakti and Karma Yogas have been united together in a beautiful synthesis, which points out to mankind, for all time to come, which way lies his highest good.

The Gita is the book that can weld all humanity together.¹ The discipline that it lays down, the ideal that it upholds, is applicable to man as man. The Gita alone can make the super-man out of the man. The Gita exerts a considerable influence on the life of the individual—Hindu or Parsi. When it will be given its place of honour in the collective life of the Nation as well, the Hindu and the Parsi will be able to give the lead to mankind.

The Gita contains the essence of the Veda. And Ekanatha Ganadhara Guru Govinda Sinha re-organised social structure on the basis of the Gita. In the same old Kurukshetra, he took up the Pañcājanya again, and sounded the message of the Gita.

May his noble voice spread over every creek and corner and operate to establish a Sikh-Sangat in every village, and thereby rescue the Hindu and the Parsi from the jaws of death.

• • • 1. Brooks—Gospel of Life (Introduction).

CHAPTER III

AGAMA (Tantra)—THE FRUIT OF THE GITA

Propagation of the Vedic Church

दुह पन्थमे कपट विद्या चलानि ।

बहोर तिसरा पन्थ किजे प्रधानी ॥

Gita Govindam.

Both the Hindu and the Parsi cults have become steeped in superstition. May you, therefore, make this Third Order flourish.

— — — — —

The Veda marks the beginning of the religious life. All the three ways of Self-Realisation viz., Karma, Bhakti and Jnana Yogas, are outlined in the Veda. It is, however, in the Gita, that they have been fully developed. A systematic and methodical treatment of the three Yogas is to be found in the Gita alone. The Upanisads also deal with them. Katha speaks of the Karma-Yoga, Swetaswatara of the Bhakti-Yoga, and Mundaka of the Jnana-Yoga. But it is the Gita that synthesises them into one whole, by showing their mutual relation. That is not found in any other book.

The fundamental laws of the spiritual life are outlined in the Veda and systematised in the Gita. All that now remained was to point out the mode of their application in life,—to set the example as to how the Ideal of the Gita was to be lived up to.

This task was left for Ekanatha Ganadhara Guru Govinda Sinha, the last of the Prophets. His whole life is nothing but Gita-in-action—a materialisation of its ideal into life. One can learn from him the way to live the Gita.

It is a task of supreme importance that Guru Govinda did by illustrating the practical application of the Religion of the Gita, but this is not all that he did. The Prophet of Amritasar, threw wide open the High Gate of the Vedic Religion, and brought the nectar of the Veda within the reach of all the races of the world. This is certainly a revolution in the history of the development of the Vedic Religion.

The Gita was calculated to bring about a relation of harmony between the Indian and the Iranian ideals—between the iconic, submissive, ascetic,¹ Brahmanical cult of the Angirasa Veda, and the an-iconic, militant, householder, Kshatriyite cult of the Bhargava Veda. Vasudeva Govinda had succeeded in removing the conflict in the ideals of the two sections of the Aryan Church. Guru Govinda Sinha pursued the principle of harmony still further, and tried to remove the conflict between the Aryas and Anaryas as well.

Both these Prophets seem to have been inspired with the same idea, and to have adopted the same method. They both aimed at saving the Religion of the Veda, and the procedure they adopted was to pick up the essential points of the Vedic Religion and reject the unnecessary accretions, which were merely accidental, and yet too easily mistaken for religion itself.

One main idea of the Gita, is to establish a moral order, for promoting virtue and repressing vice. Thus Vasudeva Govinda said

परित्राणाय साधूनाम् विनाशाय च दुष्कृताम् ।

धर्मसंस्थपनार्थाय सम्भवामि युगे युगे ॥

Gita, 4-8.

1. Macdonell—Comparative Religion, p. 64.

2. Jackson—Zoroaster, the Prophet of Ancient Iran, p. 2.

and Guru Govinda echoed the voice as

धरम चलावन

सन्त उवारन

दुष्ट सेवोको मूल उपाडन ।

Gita Govindam (Vicitra Natak.)

The former said, "I come again and again" and the latter repeated "I have come".

To perceive the truth, that there is no discord between the Karma, Bhakti and Jnana Yogas (as is the main lesson of the Gita), marks a great advance of religious thought. But that is an intellectual process mostly. The ordinary man requires something like a definite concrete programme for guidance in his every-day life. The Gita provides for such a concrete goal as well, in the ideal of लोकसंग्रह or unity of mankind.

लोकसंग्रहमेवापि संपश्यन् कर्तुमर्हसि ।

Gita, 3-20.

(अपि लोकसंग्रहमेव संपश्यन् कर्तुम् अर्हसि ।)

"Look upon 'Unity of Mankind' to be the practical goal in all that you may happen to do."

This work of the "Unity of Mankind" was commenced by Sri Krishna, and accomplished by Guru Govinda.

The difference between the two view-points, Indian and Iranian,—the Brahminical self-denial of the one, and the Kshatriyite self-assertion of the other, the difference between the contemplative and the active types of character, had come to a head during the days of the Mahabharata. We find now the one point of view, and now the other, gaining ground. The spirit of the age is reflected in the frequent discussions of Yudhisthira with the sages, as we find depicted in the Vanā, Udyoga, Sabha

and Santi-parvans, about the relative worth of the two types of character—the Sankhya and the Yoga types. Yudhisthira ever feels inclined to give up the throne and go to the forest, while Vidura, Vyasa, Devasthama, and other sages in turn, desist him from doing so. Ultimately, however, when the great warrior, practical Arjuna too, caught the contagion of asceticism, and felt disinclined to fight the battle of life, the Celestial Gita was recited by Lord Krishna to cure him of the delusion. The Gita offered a solution to the problem. It discussed the question threadbare and demonstrated that the distinction between Sankhya (self-denial) and Yoga (self-assertion), was merely verbal, and they were naturally inter-dependent, one presupposing the other.

सांख्ययोगौ पृथग बालाः प्रवदन्ति न पण्डिताः ।

Gita, 5-4.

Self-assertion was impossible without a certain amount of self-denial, and self-denial was useless unless it aimed at self-assertion. This set at rest for ever the conflict between the two sections of the Atharva Veda (the Angirasa and the Bhargava)—the dispute between the two branches of the Aryan people, the Indians and the Iranians.

But the Aryans do not constitute the whole of mankind. As a matter of fact the non-Aryans exceed them vastly in number. The unification of the two branches of the Aryans, is no doubt a step towards the unification of mankind, but it is only a part of the whole process. Unity of mankind is impossible to achieve without the unity of the Aryas and the Anaryas. The Brotherhood of Man demands such a unity, for Aryas and Anaryas are equally the creatures of the same Lord.

एक-ए नयन एक-ए कान

एक-ए देह एक-ए बान

Gita Govindam-Akalstata.

They are the same in their body, sight and hearing.
They are the same in their thought (ideas).

Tathagatha Gautama Buddha, and Mahavira Vardhamana Jina were the earliest Prophets to conceive the idea of admitting the non-Aryans to the benefits of the Vedānta.¹ It is due to the blessings of Gautama Buddha, that we can feel fellowship with the Chinese and the Japanese, or find Bhikshu Uttama (of Burmah) occupying the chair of the President of the Hindu Mahasabha.²

But the feeling of a section of the Aryas against the Anaryas, was so strong, that instead of admitting any kinship with the Anaryas (as advocated by Gautama and Vardhamana) they began to disown Gautama and Vardhamana by calling them unvedic (heterodox).

True to the ideals of Karma Yoga, Gautama Buddha had lived the life of a perfect Vanaprastha (anchorite) and true to the ideals of Jnana Yoga, Vardhamana Jina used to live the life of a perfect Bhikshu (hermit). They illustrated in their lives the Vedic ideals of pure Karma Yoga and pure Jnana Yoga, and the stigma of heterodoxy on them, is inexplicable, if we leave out of account the antipathy of a section of the Aryas against the non-Aryas. It is no good saying that these two Prophets had 'challenged the infallibility of the Veda. For does not the Gita do the same thing, when it says

वेदवादरताः पार्थ नान्यद् अस्तीति वादिनः ।

Gita, 2-42.

1. Macnicol, Indian Theism, p. 63.

2. Amrita Bazar Patrika, 21-4-35.

तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ।

Gita, 2-46.

But none, on that account, ever thinks of denouncing Shrikrishna as unvedic. The reason is something other than their criticism of the Veda. Most likely it is the fear of caste-confusion (due to the infusion of the non-Aryas) that brought about the antipathy against them. Many people did not welcome the idea of admitting the Anaryas to social equality. And in consequence, though some non-Aryan people such as the Sakas (Scythians), Khasas (Cassites) or Gurkhas were affiliated to the Aryan cult, some other races, such as the Sabaras, Dards and Pahlavas, were left to themselves out of the pale of the Vedanta.

Of these outsiders, the Sabaras¹ (Semites) formed an important group. They had not yet arrived at a conception of monotheism, an-iconic worship, or of the life to come.² Moses took his inspiration from the cult of Maghavan Zarathushtra and taught the Jews these elementary principles of Religion.³ Jesus Christ, in imitation of the cult of Gautama Buddha, introduced the element of asceticism into this religion. The missionaries that were deputed by Asoka to preach Buddhism into borders of Greece, placed before the Jews, the ideal of asceticism. The rise of the Essenian sect amongst the Jews is consi-

1. "Sabara" of Sanskrit became changed to "Habara" in Zend (e.g., Sindhu=Hindu, Sapta=Haft, Asura=Ahura). The word "Hebrew" is derived from 'Habara', and "Arab" from its changed form 'Haraba'. Though there is a considerable difference in "Hebrew" and "Arab" as spelt in English, the original words are very similar (in Hebrw spellings). Both are formed with three letters alone 'a', 'b' and 'r'.

2. (i) Macdonell—Comparative religion, p. 136.

(ii) Maskham—History of Persia, p. 66.

3. Chatterji—Ethical Conception of the Gatha, p. 538.

dered to be the effect of the Buddhist influence.¹ And Jesus Christ was inspired by the ideal of the Essenians, while Hazrat Muhammad introduced some slight changes into original Judaism, gave to it the name of Islam, and invited the whole world to adopt it.²

At the time of the advent of Guru Govinda Sinha (1666 A.D.) the Vedanta religion was passing through a crisis. The banner of Zarathushtra had been laid low in Iran, and in India the voice of Ramacandra was feebly heard. Aurangzeb was seated on the throne of Delhi. He was an inveterate enemy of the Vedic cult, and left no stone unturned to induce, reduce and seduce the Hindus to Islam. The Vedanta stood on the verge of extinction.

To him who is the one Lord of both the Arya and the Anarya, the Sanskrit and the Arabic are equally dear. He does not desire the expansion of the one by the suppression of the other. Even the Koran admits that if the Lord had so desired, He would have made mankind into one race.³ But Aurangzeb paid no heed to the pacific portions of the Koran, and persisted in conversions by force. He wielded immense power. He began to force Islam with the help of the Jiziya, and the Jiziya with the help of the sword. The Veda was going to be lost for ever and the sublime voice of the Bhagavad Gita stifled to death. All good men were seized with panic. They saw before them nothing but despair.

बल छुटको बन्धन पडे कहु ना होत उपाय ।

कहु नानक अब उट हरि गज ज्यो होहि सहाय ॥ *Adigrantha* :

1. (i) Dutt—Ancient India, Vol. II, p. 340.

(ii) Geiger—Civilisation of Eastern Iranians, Vol. II, p. 170.

2. Hurgongi—Muhammadanism, p. 40.

3. Koran—16-95, (5-104).

"Strength has run out and bondage crept in, and there seems to be no way out." Says Tegh Bahadur Nanak, that Hari alone, who protects the mild elephant (from the ferocious lion) can now save."

The wails of the persecuted reached the ears of the Lord. And in the month of Paush, in the year 1666 A.D., on the night of the bright Saptami, at Dhanistha mansion, in the small hours of the morning, was born Ganadhara Gurū Govinda Sinha, the great prophet of the Kali age, and the last savior of the human kind.

Through the mist of despair, the heroic boy of ten, saw the bright sun behind. He directed the nation's sight that way, and proclaimed to them hope and courage.

बल हुआ बन्धन छुटे

सब कुछ होत उपाय ।

ज्ञानक सब कुछ तूमेरे हातमे

तूम हि होत सहाय ॥

Adigrantha

"Yea, strength comes in and fetters fall off, and everything may be turned to advantage." Oh Tegh Bahadur Nanak, everything depends on you, You, alone suffice as your friend."

These are four brief slokas from the concluding chapter of the Adi Grantha. But they are quite enough to give one an idea of the condition of the Hindus of the time, as faithfully as a graphic picture drawn by a great painter would do.

The Hindu community, old and worn out with age, moans its lot, in the voice of Tegh Bahadur.

सङ्ग सखा सब त्यजि गये

झोड ना निबझो साध ।

कहु नानक इये बिपत्तिमे
टेके एक रघुनाथ ॥

Adigrantha.

"Friends and comrades have left, and there is none to keep company. Tegh Bahadur Nanak says 'in this calamity, Lord of the Universe is alone the friend.' "

While with the advent of Guru Govinda, the Hindu world finds a new life pulsating in it, thinks out its way of resurrection, and with boldness and vigour exclaims its hope.

नाम रखो साधु रखो
रखो गुरु गोविंद ।
कहु नानक इये जगतमे
कयो ना जपो गुरुमन्त ॥

Adigrantha,

"The name of Hinduism still survives, and there is not yet in it dearth of capable men, and Guru Govinda is there to lead them on. Govinda 'Sinha' Nanak says 'Why, in this world, do you not take to the Scripture (as the basis of national unity) ?' "

Guru Govinda might well claim this his right to lead the people.

For he had challenged the power of the Moghuls,

चिडिया कौलो बाज तडाऊँ
तवै गोविंदसिंह नाम कहाउँ

Gita Govindam (Rahet Namah).

"With the help of the sparrow, I shall drive the falcon off. Then alone my name, Govinda 'Sinha' will come true."

And he did not challenge in vain. For he succeeded in curing the people of the dread of the Moghul, and brought them to believe in themselves. Govinda Ray became changed to Govinda Sinha,¹ and Emperor Bahadur Shah thought it prudent to seek the aid of the Guru, in the war of succession that followed the death of Aurangzeb.

These four verses may be considered as the prologue to the great drama which was going to be enacted under their eyes, and which under the guidance of Guru Govinda Sinha, worked out such meteoric changes in the constitution of Hinduism. When the screen was lifted, Hinduism was found to have undergone a metamorphosis, the Neo-Hinduism had been born. In beauty of the plot, solemnity of the issue at hand, and earnestness of moral fervour, these four verses would compare well with any other pieces of poetry in any literature. Two of these verses are in the words of Guru Govinda, and of his composition, these two alone have found a place in the Adj Grantha, while the rest of his compositions constitute the other half of the Grantha Sewa commonly known as Dasam Grantha.

The one thing above others, that the Sikh gurus had tried to bring home to the Hindus was "Organisation"—the capacity to work in a body. Aurangzeb could not tolerate the growing power of the gurus.² He sent for Tegh Bahadur at Delhi, and offered him the usual alternatives of Islam or death. Guru Govinda was then a mere boy of ten. The conclusion was a foregone one. Tegh Bahadur could hardly be expected to compro

1. Kartar Sinha—Guru Govinda Sinha, p. 120.

2. Ernest Rhys—Masters of the Spinning Wheel (Introduction)

mise with conscience. He gave up his life, but did not give up his religion.¹

शिर दिया पर सरर न दिया ।

The slaughter of the innocent, the cold-blooded murder of pious and godly Tegh Bahadur, who knew nothing but his God, caused deep agony throughout the country, but what need had the great Moghul to take any notice of the laments of a helpless boy? Not to speak of one boy, the day was coming, when hundreds and thousands of such boys, would meet a similar fate. For Aurangzeb could not tolerate them, who followed a false religion. Well if he did, he would be no better than Dara Shikoh, and would not have a better claim to the throne.

Those who spend away the motive power of their sentiments, in mere vain talks of boast or lament, are not the people who achieve success. Strength is the prerequisite of success; and strength cannot be acquired at a moment's notice. It has to be built up by the patient perseverance of ages. Guru Govinda did not forthwith rush to Delhi, with the sword in his hand in order to avenge the death of his beloved father, as a mere sentimental youth might have done. He retired to the depth of the Himalays, and applied himself intensely to think out the ways and means of national emancipation. When he came out of the Himalayas, Guru Govinda was a young man of thirty.²

Tagore gives us a nice account of the psychology of the prophet-patriot, at this period.

एखन ओ बिहार कल्प जगते

अरण्य राजधानी ।

* 1. Bicitra Natak.

2. Kartar Singh—Life of Guru Govinda Sinha, p. 46.

एकन ओ केवल नीरव भावनी,
कर्मविहीन विजय साधना,
दिवानिधि शुधु वसे वसे शोभा,
आपन मर्मवाणी ॥

एक फिरि ताइ यमुनार तीरि,
दुर्गम गिरि माझे ।
मानुष हसेछि पाषाणेर कोले,
मिशातेछि गान नदी कल्लोले,
* गढितेछि मन अपानार मने
योग्य हतेछि काजे ॥

एमनि केटेले द्वादश वरष,
आरओ कत दिन हवे ।
चारिदिक हते अमर जीवन,
बिन्दु बिन्दु करि आहरण,
आपनार माझे आपनारे आमि,
पूर्ण देखिब कवे ॥*

कवे प्राण खुलि बलिते पारिव,
पेयेछि आमार शेष ।
तोमरा सकले एस मोर पिछे,
गुरु तोमादेर सवारे डाकिछे
आमार जीवने लभिया*जीवन,
जागरे*सकल देश ॥

Katha O Kahiri.

"I am still in the realm of Imagination only, and nothing better than the forest is my capital. I am yet in the stage of noiseless meditation and silent solitary preparation. It is my own voice alone that I hear day and night. I stride along the banks of the Jamuna or on the steep

of the mountain. I am growing up on the lap of the stone, and echoing the roar of the river. With soul-force, I am building up character, so that I may be fit for the work I have in view.

Twelve long years have passed thus, and I do not know yet how many more will. When would it be that, I would suck in all the strength that can be acquired from any source, and find myself replete with vitality? When would it be that I shall be able to exclaim 'I have thought out the right plan. Follow me, for it is the Prophet's call. Take inspiration from me and wake ye up, my fellow brothers.'?"

Guru Govinda had all the while been analysing the source of the strength of Islam. The Koran did not expound any such spiritual truth as was not available in the *Prisni* and the *Gatha*. All the same, the Koran was looming larger every day and the *Prisni Gatha* dwindling away; the Koran was gaining and the *Prisni-Gatha* losing. Even in the land of the Aryans, the number of Musalmans was increasing by leaps and bounds and that of the Hindu-Parsis decreasing appreciably.

With the uncommon penetrating insight, that he had in abundance, Guru Govinda at once perceived that the secret of Islam's success lay in its power of organisation. Organisation is the principal trait of the Musalmans character. He does not consider himself a stray individual, does not consider himself as anything other than the part of a bigger body. If the Hindus and the Parsis were to be saved, they also must learn to organise. That was the task that Guru Govinda took upon himself to do.

Be he an Arab, or a Persian, an Indian or a Turk, all the Musalmans consider themselves as parts of the same body, make a common cause, and rush to the fields in arms together. That was the cause of the Musalmans' success. While the Aryans—the Hindus and the Parsis—were disjointed and disunited. Not to speak of the Hindus and the Parsis joining hands together, there was no unity amongst the Hindus themselves or the Parsis themselves.

Guru Govinda sounded the call of unity. In the name of "One God, One Scripture, and One Prophet" he asked the Hindus and the Parsis to unite together. The united Hindu-Parsi is represented in the Sikh, and the Sikh succeeded in arresting the propulsion of Islam.

• Of the 16 crores of Mussalmans that habitate this globe of ours, the Indians go to form half the number or 8 crores¹. The Emperor of Delhi was the greatest Musalman king of the time. He had to bow down before the growing power of the Sikh. Punjab became freed from Musalman supremacy. The new outlook brought a new life, and the Lions of Punjab began to shout "Glory to the Great Lord." [वाहि गुरुजीकी भाति].

पञ्चनदीर तीरे,

बेणी पाकाइया शिरे

देखिते देखिते गुरुर मन्त्रे

जागिया उठिल शिख,

निर्गम निर्भीक ।

Tagore—*Katha O Kohini*,

"On the land of the five rivers, in the twinkling of an eye, the Sikh with his long hairs came into being, at the call of the Guru, intrepid and undaunted."

1. Moty—Muslim World To-day, p. 93.

The Sikh took possession of the Punjab, and the Koh-i-Nur, which is the emblem of the Indian Empire, passed into the hands of Maharaja Ranjit Singh.¹ It was from the Sikhs that the British in 1849 conquered the Punjab, and not from the Musalmans.²

Of course the conquest of the Punjab was not, as it could not be, the aim of a religious confederacy. That was the effect of the manliness that the cult of Guru Govinda had called into being. Ganadhar Govinda Sinha had conquered many a battle. But if on that account, he is compared to Pratap Sinha or Sivajee, that would be as ridiculous as to compare Srikrishna with Bhimasena or Hazrat Mahammad with Sultan Mamud. One is a skilful warrior, proud of his physical strength, while the other offers solution to the problems of life, and relies on soul-force. Empire is the goal of one's life, while with the other it is an accident, a bye-product so to say. Sivajee or Pratap Sinha had founded empires, but did not create a nation. Guru Govinda did.³ He laid down the principles, that did and can make a nation. The empires that Sivajee or Pratap Sinha ruled, exist no more. The principles that Guru Govinda laid down, will for ever teach a down-trodden nation as to how to regain its independence.

With the advent of Guru Govinda, the influence of Islam was on the decline. The strength of Islam lay in its facility for organisation. Guru Govinda had learnt the secret in no time. The personality of Guru Govinda infused a new life into the Hindus and the Parsis. He welded them together into one fraternity and gave to it the name of Khalsa (Nirmal) Sangat (The Pure Troop).

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1. Griffip—Ranjit Sinha, p. 100.
 2. Sarat Chandra Ray—Sikh O Sikh—Jati, p. 146.
 3. Kartar Sing—Guru Govinda Sinha, p. 275.

A comparison with Islam will bring out the greater excellence of the Sikh cult.

In the first place there can be no denying that Islam is deficient in Karma Yoga and Jnana Yoga. The pure ethics of Gautama Buddha, or the pure Metaphysics of Vardhamana Jina, is not congenial to Islam. It knows nothing but Bhakti Yoga. The Sikh cult, on the other hand, inherits from the Gita, all the three ways of self-realisation—Karma Yoga, Bhakti Yoga and Jnana Yoga.

Secondly, the type of Scriptural Nationalism that Islam supports is hardly compatible with Territorial Nationalism, or what is commonly known as patriotism. It is thus that many an Indian Musalman avoids Sanskrit language or Indian philosophy. He has to put up a strenuous fight in order to keep himself safe from Hindu influences. That may not be wrong in itself, but an Indian who cannot forbear the past glories of India, can hardly be said to be patriotic. Not so with the Sikh. He is a cosmopolitan, and though he is very much proud of the Aryan heritage, he will gladly assimilate all that is best in China or Arabia. He feels his kinship with the whole of humanity.

मानुषके जाति सब-ऐ
एक हि ग्रहिचानवे ।

—Akala Stuta.

The Musalman cannot live on terms of equality with the followers of another religion, in the same state. The lust for Jiziya goads him on, to trample on the rights of others. He does not tolerate, so far as he can help, the legislative authority of any body other than the Koran. But not so the Sikh. Guru Govinda laid down clear instructions, not to identify politics with religion, and a

Sikh State does not take up an inimical attitude towards another religion. The Sikh does not grudge the right of equal citizenship to the members of another religion. This spirit of toleration of the Sikh citizen is the result of the catholicity of the Sikh cult, which has room for every sort of theology. Thanks to the united blessings of Ramacandra and Zarathustra, the Sikh is equally friendly both with the Iconic as well as the An-iconic worshipper.

The same Guru Govinda who denounces idolatry.

काहेको पूजत पाषाणको

कुछ पाषाणमे परमेश्वर नाहि ।

—*Gita Govindam* (Tetti Sawaya)

“Why do you worship the stone? There is no divinity in the stone.”

yet concedes, that the Lord is present in every form.

यिसके रही भावना जैसी ।

हरिमूरति देखी तिनह तैसी ॥

It would thus appear that inspite of its reputation for stern militancy, the Sikh cult is a cult of harmony. It brings about a harmonious relation between the Iconic and the An-Iconic worshipper, between the Karma, Bhakti and Jnana Yogas, and between scriptural and territorial Nationalism. What, however, is of greater consequence, is that the Sikh religion does not tie down its follower to a particular course of conduct. In the Sikh cult there is nothing like a settled social code, settled for ever. Guru Govinda took up the most rational attitude in the matter, and introduced the system of Gurumata, for the periodical revision of the social code.

It is the Sikh cult that, more than any other religion, appreciates the worth of democracy. In order to establish the supreme dignity of 'The Five,' Guru Govinda himself

received baptism at the hands of his first five disciples, who are known in the Sikh history as Panch Piyara—the Five Beloved.

The spirit of democracy finds expression in the institution of Gurumata. Gurumata literally means "the verdict of the Guru." Technically it means the decision of the community. Gurumata is the decision of the conference organised by the Sikhs in order to solve any problem that affects the welfare of the community. Gurumata means the verdict of the Guru, and the decision of such conference is, therefore, as binding on a Sikh as the command of the Guru. Gurumata is calculated to solve any and every problem that the Sikh community may be faced with. Guru Govinda did not leave to the Smritis, the decision of the social problems. He laid down that the decision is to be arrived at by the system of Gurumata. The procedure is as follows :—

Any association can elect its five representatives. A meeting of a group of such representatives on their part again will elect its five representatives. These five may form the Final Board, or they may associate with other similar groups of five, in order to form the Final Board. That is to say, the process of electing five representatives out of a gradually ascending order of representative electors, is to be repeated, till the Final Board consists of five members only. The decision of the majority of these Final Five is to be taken as the Gurumata, on the problem. As an alternative procedure, when a quick decision is to be arrived at, as many people as possible are to turn up at the Harimandir in Amritsar, and elect the Board of the Panch Piyaras. The vote of the majority of these five will count as the Gurumata and this alone

will be authoritative on the whole church.¹ The Sikh has not to exhaust his energy by pouring over the lines of the Vayu Purana, in order to ascertain the correct attitude towards such problems, as to whether the widow can be re-married, or the sea can be crossed, or a Christian can be converted. The Gurumata will tell him the solution, and that is final for him.

The synthesis of Jnana, Karma and Bhakti Yogas, the scope for patriotism, and the provision of Gurumata, gives to the Sikh cult a superiority over the exotic religions, like Judaism, Christianity, or Islam. Its intrinsic excellence is sure to achieve for the Sikh cult, supremacy over others.

As a matter of fact the religion of the Veda develops along two distinct lines, that of the Purana, and that of the Agama (Tantra). Though they are the expressions of the same Vedic Religion, their methods are quite different. The Purana lays more stress on the conquest of the Self, and the Agama on the conquest of the Not-self or Nature. Life depends on harmony with the environment. Purana proposes to achieve this harmony by *adjusting the self* in such a way, that it would not come in conflict with Nature. While Agama seeks to *change the environment* and make it favourable to the self. Patience is the way of the Purana, and perseverance is the way of the Agama. The Purana inculcates 'self-control' and the Agama recommends 'power'. The Purana says, that if one smites you on the left cheek, you should have the serenity to be able to offer him the right one. The Agama says that you should acquire such a strength that no one ventures to smite you. No doubt one should

have so much strength of mind, that insolence and insult does not disturb the balance of his mind, at the same time there is no merit in receiving slaps. Purana says, "Let not the environment affect you—you are superior to it." Agama says, "Let you change the environment—you are superior to it." Purana refuses to be affected by the environment. Agama on the other hand seeks to affect it.

The Hindu and the Parsi cults followed the way of the Purana and gradually lost all control over the forces of Nature. The idea of conquering Nature failed more and more to rouse any enthusiasm in their minds. It was Guru Govinda Sinha who cured them of this decadence and brought into them, the desire and the power to conquer Nature. Defeat of the Musalmans is only an indirect effect of the renewed mental outlook. •

The Madhyamika Karika testifies the greatness of Nagarjuna—one of the greatest philosophers that India has produced.¹ He may be said to have interpreted the Vedanta from the point of view of Karma Yoga or Ethics. The interpretation of Ramanuja is theistic, or based on Bhakti Yoga, while the Tatwarthadhigama Sutra of Umaswati is the best exposition from the point, of view of Jnana Yoga or Absolutism.² Sankara recognises the value of all the three points of view. Rahulabhadra was the preceptor of great Nagarjuna. It was Rahulabhadra who started the Mahayana cult in Buddhism.³ It is to the Mahayana cult that thanks are due, for having opened for the first time, the gates of the Vedanta to the world. Kanishka the Turk, and Menander the Greek, were able to have a taste of the secrets of the Veda, only

1. Farquhar—An Outline of Religious Literature, p. 117.

2. " " p. 164.

3. Titak—Gita Rahasya, p. 583.

through the portals of the Mahayana cult. Buddhism, however, recognises Karma Yoga alone. It has little concern with the worship of God. But if God is left out of account, religion loses much of its strength.¹ In any case the majority of mankind cannot think of religion without thinking of God at the same time. Thus the Mahayana path became a problem. One could not but feel attracted to the vision of human unity, that the Mahayana path made possible. One could not at the same time part with the worship of God. Thus there was a necessity felt for reconciling the truth of the Mahayana path with the worship of God. Agama-Tantra is the outcome of that desire. In other words the Agama may be said to be 'Theistic Mahayana'. It adopted from the current Hinduism, the mode of worship of God. At the same time, like the Mahayana path, its gates are open to the whole of the human race. It is not restricted to a handful of Aryas only. Then again, the ideal set up by the Agama is that of the firm house-holder, and not that of the pliant Bhikshu. Who it was that first synthesised the Mahayana and the Bhakti Yoga, and started the cult of the Agama, has not yet been historically established. It, however, seems very probable, that the great saint Gorakshanath founded the school of Agama, in the second century of the Christian era. Whatever may be its origin, there seems to be no doubt that the cult of the Agama, i.e., the ideal of Self-Development, finds its highest expression in the person of Ganadhara Guru Govinda Sinha.

Just as Yogeshwara Srikrishna is the greatest man of the Puranic age, similarly Ekanatha Govinda Sinha is the greatest man of the Agamic age. We require the assist-

1. Radhakrishnan—An Idealist View of Life.

ance of both the Purana and the Agama, the guidance of both Srikrishna and Govinda Sinha, in order to enter into the spirit of the Religion of the Veda. The Sikh Cult is the last and the latest development of the Religion of the Veda.

The Hindu divides the individual life into four stages, and the social life into four castes. Asrama and Varna are the two special features of Hinduism. But these should not be considered to be its essential features, just as two-leggedness should not be considered to be the essential features of humanity.

In any case, the other branch of the Aryas, viz., the Parsis, founded only one Institution viz., the Magha (or the Church) in order to hold the members of the whole community together. The institution of Magha has this point in its favour, that it does not divide the community into four segments, and thereby injure the solidarity of the nation.

Guru Govinda was the Prophet of Unity. In the matter of Social Institutions, therefore, he leaned more towards the Parsi system of Magha that unites, than to the Hindu system of Varna-Asrama, that has a tendency to divide. In any case, he looked upon the institution of Sangha, as greater than that of Varna-Asrama.

But his vision was not limited to the unity of the Church alone. It extended to the whole of mankind and he strove for the Unity of Mankind, or what has been called in the Gita as Loka-Sangraha (लोकसंग्रह).

In examining, therefore, the social structure of the Sikh community, we have to take note of the views that it has on each of the four institutions viz.,—

1. Asrama or Stage,
2. Varna or Caste,

3. Sangha or Church, and
 4. Loka Sangraha, or Unity of Mankind.
- Let us take them one by one.

A—Asrama or Stage

If the Sikhs admire any stage, it is that of the householder. For the cenobites and the hermits depend on the householder for their existence. They live on the householder and with the extinction of the householder, they will also cease to exist. The householder got preference in the Sikh Church even from the start. It was thus, that Guru Nanak nominated as his successor, the householder disciple Angada in preference to his son Srīchand, who was a hermit.

Guru Govinda has laid down—

डेग तेघ जगमे दोउ चलै,
हाथ आपमहि अपर न दलै ।

—*Gita Govindam* (Chaubis Aratar)

“Let the house-holder and the Kshatriya flourish. I take shelter in You, so that others would not venture to molest.”

He has made the point quite clear.

कहा भयो दो लोचन मुदकै,
बैठि रहिओ बकध्यान लगाइओ,
नाहत फिरिओ लिये सात समुद्र
लोक गइओ परलोक गवाइओ ।

—*Akala Stuta*

“He who sits with his eyes closed, in quiet contemplation like the heron, or he who roams about for bathing in all the seven oceans, I tell you truly they lose both this and the other world as well.”

Rama Krishna, the Saint of Bengal, has compared the struggles of the house-holder to a fight from within the Fort. There is some shelter for both—some respite and rest. The house-holder is the favourite of the Agama cult, as we find stated in the Mahanirvana Tantra. And it was from the Agama, that the Brahmo Samaj imbibed the ideal of the house-holder. As representatives of the Agamic interpretation of the Veda, Guru Govinda recognized the worth and upheld the dignity of the house-holder.

B—Varna or Caste

There is no distinction of caste in the Sikh Community. For they all belong to the same caste viz. the Kshatriya.

The Kshatriya does not appreciate the spirit of submission. If anybody smites him on the left cheek, the Sikh does not turn the right one to him; he rather strikes the offender twice in the face.

Sri Krishna did not advise Arjuna to forgive Duryodhana, and leave the kingdom to him and then go to the forest. And yet who can have the impudence to say that Sri Krishna should have given a different advice?

For forgiveness is an attitude of the mind. It consists in not entertaining a spirit of revenge. But that should not be mistaken as non-resistance to evil. An enemy should be treated in the same way as a lunatic. If a lunatic hits you, there is little good in belabouring him in return. At the same time there is no reason why the lunatic should be permitted to go on hitting you. His stick should be taken away and he should be put into fetters, so that his power of injuring another is stopped.

Thus the duty of the Kshatriya is to resist evil and not to permit it to be perpetrated. Thus Guru Govinda has said,

किं तरतिष्व दानम्
 वा तदविर-ए तेघ ।
 खोदावन्द-ए तेघ,
 ओ खोदावन्द-ए डेग ॥

Gita Govindam—(Jafarnamah).

“The only remedy that I know, is the play of the sword. I am the champion of the kettle and the sword i.e. the householder and the warrior.”

When one cannot defend himself, that very fact tempts others to molest him. When a bird cannot fly, all the boys will run after it to capture. It is thus that Mahatma Gandhi has said that “the coward makes the bully.”

Dr. Tagore apportions the blame equally between the oppressor and the oppressed.

अन्याय ये करे आर अन्याय ये सहे ।
 तारे येन तव क्रोध निगन्तर दहे ॥

Naivedya.

“Let divine wrath burn him who perpetrates a crime, as well as him who allows it to be perpetrated.”

The Mahabharata has said,

जानन्नपि च यः पापं शक्तिमान् न नियच्छति ।
 ईशः सन सोऽपि तेनैव कर्मणा संप्रयुज्यते ॥

Adiparvam 180-1.

“He who is able, and yet does not resist the evil that is being committed before his very eyes, gets a share of the sin.”

This is why, Guru Govinda had said, “If any one throws a clod at you, hurl a stone on him.”

दादु समा बिचारुके
कलिका किजे भाव ।
यो कोइमारे इटे दिम
पाथर हाने रसाय ॥

Gita Govindam—(Rahetnama).

It is this boldness and militancy that justifies the designation of "Kshatriya" for the Sikhs, in spite of there being no caste-distinction amongst them.

And the Mahabharata also takes the same view.

जात्या न क्षत्रियः प्रोक्तः क्षत्राणं करोति यः ।
चातुर्वर्ण्यवाहिष्ठो अपि स एव क्षत्रियः स्मृतः ॥

Santi Parvam-73-24.

"He who is the defender of the weak, is a Kshatriya, even though the order of 'the four castes' does not prevail in that Society."

The Neo-Kshatriyas that Guru Govinda created have this additional advantage, that they have *no fear of losing the caste*—there is no touch-phæbia in them. They are not required to conform to the 'standard of' the Brahmana—to be considered as Brahman-in-the-making. They are thus quite capable of paying the enemy back in his own coin. It was not possible to take their caste and bring them over to the opposite camp by polluting the water of Amritsar with the blood of the cow. This is why the Sikh Kshatriya succeeds, where the Rajput Kshatriya fails. They have no caste to lose and need not ever be at pains to preserve it, to the utter detriment of his main task. They are thus more efficient, and the glory of creating a new type of Kshatriyas within the Vedic Church, belongs to Guru Govinda.

C—Sangha (Organisation)

Guru Govinda is the Prophet of Unity, and Sangha or Organisation is the special feature of the Sikh cult. Organisation is power, and it is organisation that has made the Sikh so powerful. Though the Sikhs do not even now exceed 40 Lacs in number, they succeeded so much, that the Moghal lost his empire, the Pathan was confined to his home, and the British still remembers with a shudder, the issues of Chillianwala. There are various forces in the society pulling at different directions. They neutralise each other. Organisation consists in flowing them in the same channel, so that instead of counteracting each other, they converge together to form a great current. Submission to the same central authority is the essence of Organisation. No other religion has succeeded in creating a spirit of willing submission to the central authority to such an extent, as the Sikh cult has done. For the Sikh, no duty has a greater call than the service of his community. Guru Govinda has said that in the community, the Guru lives.

संगत मेरो रूप है खास,

संगतमे हूँ करूँ निवास ।

Gita Govindam—(Surya Prakash).

As a matter of fact the Guru and the Community are to be considered as identical.

गुरु संगत, संगत गुरु,

आवते हुये ऐसी विधि सुरु ।

Gita Govindam—(Surya Prakash).

The Hindu society is divided theoretically into four, but practically into innumerable, sub-classes. Thus the Hindu does not normally take a full view of his community as a whole. The Parsi has not got the handicap of

the caste-system. But he had not yet to fight against a proselytising Church, and thus did not give to communal unity, the highest place of importance. There is thus little provision for congregational prayer, and the public temple is not indispensable to the Parsi, as the Gurudwara is to the Sikh, and there is no supreme central authority for the community like that of the Akal-Takht at Amritsar. The Sikh Church has cured itself of these defects. As a matter of fact, it was for curing the Hindus and the Parsis of their weakness, that this Third Order was brought into existence.¹ In the Sikh Church, organisation has been brought to a perfection. The individual lives for the community, and the community for the individual. A Sikh will give up his life for another much more readily than a Hindu or a Parsi does.

शिख शिख पै बाढत प्राण ।

—*Pantha Prakash.*

and as Rabindra Nath describes

के कार आगे प्राण,

करिवेक दान,

लेगे गेल काढाकाड़ि ।

Katha 'O Kahi.

There was a regular struggle as to who would sacrifice his life earlier.

D—Loka Sangraha

(Unity of Mankind)

No other people has developed the sense of communal unity to that extent as the Sikh has done, but that has not closed his heart to the rest of the world. The Sikh is ever watchful to convert others to his faith, but there

1. दुह बन्धमे कपटविद्या चलानि ।

बह्मर तिसरा पुन्थ किजे प्रधानी ॥

is no morbid desire in him to oppress the un-believers to extinction. On the other hand, the simple rational life that the Sikh lives, gives him the fitness to enter into close friendly relation with any other man of any other faith. The whole world is his own—and like Viswamitra of yore, he can make a Mitra (friend) of the whole World (Viswa). All are sons of the same Rudra—whom could he disown?

The untold tortures inflicted daily by the bigoted Musalmans, had made them hateful to the Hindus and the Parsis. Guṛu Govinda stood up to resist the oppression as boldly as anybody ever did.

तुर्क शत्रु हम माग्न करने ।

पाकडो खण्डा तिनको हरणे ॥

—*Gita Govindam* (Nayana Stotra).

The Turk is oppressive. I am here to curb him. Let me take the sword for his restraint.

As a matter of fact, it was Guru Govinda who devised effective and successful measures for bringing the reign of terror to an end. Yet he was not slow to appreciate the merit of Islam, and its contribution towards human civilisation. He reminded the Hindus and the Parsis, that behind the apparent conflict there was an underlying unity, because all worshipped the same God, though the modes of worship varied. He told them, not to be unfriendly towards the Musalmans, for Allah and Abhekh were the same.

अल्ला ओ अभेख सोई,

पुराण ओ कोरान ओइ,

एकहि स्वरूप भसब ऐ,

एकहि बनाव है ।

—*Gita Govindam* (Akal Stotra)

The underlying unity had been perceived by Guru Nanak, and he had tried to establish a relation of amity between the Hindus and Musalmans. But the Hindu was then disorganised and weak, and success had made the Musalman arrogant. The movement of Guru Nanak was viewed as an attempt of the cunning Hindu to gain some favour of the Musalman, on the pretext of the underlying unity. The movement, therefore, did not serve its purpose—the Musalman did not desist from oppressing the Hindu. But Guru Govinda was a man of a different clay. He had turned the tables, and he was conscious of his ability to do so. He had thrown out the bold challenge.

चिडिया कोलेँ बाज तडाउँ ।

तबै गोविन्दसिंह नाम कहाउँ ॥

—*Gita Govindam* (Rahetnama)

"I shall enable the sparrow to drive out the falcon, and then alone there will be justification of my taking up the name 'Govinda Sinha'."

He did not make a vain boast. Thanks to changes introduced by him, the Hindu was able to cast off his age-long weakness and indecision, and stood erect. In the battle of succession that followed the death of Aurangzeb, Bahadur Shah felt the need of seeking the help of the Guru.¹ The Sikh community could even then feel the thrill of the coming strength, that later on found expression in Banda Bahadur, who put the Moghal Empire to ruins,² or in Maharaja Ranajit Sinha, the last Emperor of India.³ Guru Govinda could fore-see all this, and that is why he wrote to Aurangzeb,

1. Cunningham—History of the Sikhs, p. 118.

2. Nirong—Transformation of Sikhism, Chapter 12

3. रत्निकान्तगुप्त—आर्यकीर्ति, p. 82.

पिहा सुद किं तूँ वाच्चागान कुस्ति चार ।

किं बाकी वा मान्दा आस्तु पेचिदा मार ॥

Gita Govinda (Jafarnamah).

“It does not matter that you have killed his four younglings. The big adder is still alive.”

Thus Guru Govinda did not address his appeal of unity to the Musalman. He did not beg for mercy. He made his appeal to the Hindus and the Parsis, so that they might look upon Islam from the right perspective. It had its effect on the Musalman as well. Saiyad Khan, the Moghal General, was put to the command of a large army in order to extirpate the Sikhs. But when in the battle-field, he came face to face with the captivating personality of the Ganadhara, he himself turned into a Sikh.

Guru Govinda proceeded to give a fight to the general, who had come to fight with him. He did not come up with a sermon on the excellence of Universal Love, and beg for consideration on that score. The heroism of Guru Govinda touched the hero in Saiyad Khan. He gave himself up to the Holy Prophet and became a Sikh.

Self-respect, Guru Govinda had in abundance. He could never stoop for mercy. The stately dignity of his character marks him as a Prince among men. He knew how to pay the enemy back in his own coin, for self-dependence was the chief element of his manly character.

The green and the blue are the favourite colours of the Musalmans. They used to put on garments of blue. It is said that Guru Nanak also liked the blue colour and in a Panjabi verse, he has been compared to blue-robed Balarama. Many other Sikhs also followed his example, in this matter. Another reason for putting on blue gar-

1. Sher Sing—Guru Govinda Singhji, p. 108.

2. Cunningham—History of the Sikhs, p. 160.

ments seems to be the creation of a psychology that the Sikh is not inferior to the Moghal or the Pathan. One of the verses of the Adi-grantha runs to this effect :

नीलवर्ण कापड़ पहने,
तुरुक पाठानि आमल किया ।

“We put on the blue garment and realise the state of the Turk and the Pathan.”

In the beginning Guru Govinda also used to put on blue garments. But the imitation of the Moghal-Pathan, wounded the self-respect of Guru Govinda, and he could not endure it long. After writing his famous letter (Jafar-namah) to Aurangzeb, he tore his blue garments to pieces. And as he put the pieces into fire, shred by shred, he gave vent to his feelings.

नीलवर्ण कापड़ फँडे,
तुरुक पाठानि आमल गिया ।

“Tear off the blue garment. The days of the Turk and the Pathan are gone.”

The Guru had changed only two of the words of the verse. “Pahane” was changed to “Phanre” and “Kiyā” was changed to “Giya”. The phonetic difference with the changed words is not very great. But the attitude adopted towards Muslim civilisation is exactly opposite. As the former version stood, the desire to imitate Muslim manners is unconcealed. The new outlook feels the disgrace of mere imitation, and wants the relics to be burnt to ashes.

There were some people amongst the Sikhs, who could not reconcile themselves to the idea of a verse of the Adi Grantha being changed, be it even by Guru Govinda

1. (i) Tinçari Bandopadhyaya—Guru Govinda Sinha, p. 317
(ii) Macanlife—The Sikh Religion—Vol. V, p. 209.

himself. They began to murmur as to how the seventh Guru, Har Ray, had dis-inherited his son Ram Ray, for having changed one word of the *Adi Grantha*.¹ Guru Govinda replied to them,

चार पुत दिये इस काजु,
कौन गेने सब सदन समाजु ।²

Is there any reason for doubting the sincerity of the person who has sacrificed all his four sons for the welfare of the community? And if his motive is unquestionable, what reason there was for rejecting his suggestions? The objectors were silenced.

It is said that all the pieces had not been burnt down. One piece was left over. The rise of the sect of the intrepid Nihangs is due to that remnant piece. This sect has adopted the blue garment³ as its own.

Even from this his preservation of the remnant piece, one might infer, that Guru Govinda did not desire the complete annihilation of the relics of Muslim influence. He had nothing but admiration for all that was true, good and noble in the Muslim culture, and welcomed their adoption.

He, however, had no illusion on the matter. Owing to the success of the Muslims of that period of history, the impression was very common, that Islam makes for success, and Vedanta for failure. A large number of persons was being drawn to Islam on this account. Guru Govinda saw that this defeatist mentality must be conquered, if Vedanta was to live. He argued that Pathans too were Muslims, and if Islam was the cause of

1. Tincari Bandopadhyaya—गुरुगोविन्द सिंह, p. 76.

2. Tincari Bandopadhyaya—गुरुगोविन्द सिंह, p. 318.

3. Tincari Bandopadhyaya—गुरुगोविन्द सिंह, p. 318.

success, the Pathans would not have been worsted by the Moghals, who had adopted Islam in comparatively recent times. He pointed out that efficiency was the only cause of success, and one earns wages according to his labour.

मेहनत करहि, मजुरि पावहि ।

—*Surya Prakasha.*

He proceeded to set an example as to how efficiency could be acquired with the help of the Vedanta, and he did his task quite efficiently.

Guru Govinda never hated the Musalman as Mleccha. The Arab civilization is as much His gift, as any other civilization ordained by Him 'who fulfils himself in many ways.' There is no end to the expressions of the Infinite, and Guru Govinda enjoined his followers to give to the Koran the respect that is its due. May the immortal lay of Philanthroper Guru Govinda, recited throughout the length and breadth of Hind and Iran, serve to rouse the Arya to a sense of the Unity of Mankind, and make him friendly towards the Anarya,

देहरा मजिद सोइ,

पूजा ओ निमाज ओइ,

मानुष सबे एकै

अनेकको प्रभाव है

देवता अदेव यंख,

गन्धर्व हुरक हिन्द,

नियारे नियारे देखनके,

बेशके स्वभाव है

एक-ऐ नयन एक-ऐ काण,

एक-ऐ देह एक-ऐ वाण,

खाक बात आतस ओ

आबके रलाव है

आल्ला ओ अभेक सोइ,
 पुराण ओ कुरान ओइ,
 एकहि स्वरूप सब-इ
 एकहि बनाव है

—*Gita Govindam* (Akal Stuta).

“The Temple and the Mosque are the same, and Puja and Namaj. All men are one. though they appear to be many.

That they look different—an angel, a demon, a goblin, a Yaksha, a Hind or a Turk is mere appearance.

They have the same sight, the same hearing, the same body and the same speech. All are the products of Earth, Wind, Fire and Water.

Allah and Abhekh are the same, and so is Purana and Korana. All are at bottom one—and are the creatures of the same One.”

The sect that Guru Govinda founded for the propagation of the new faith is marked by five noble features. These are—

- (1) Simplicity (सारल्य),
- (2) Democracy (गाणपत्य),
- (3) Solidarity (संगठन),
- (4) Propagativeness (शुद्धि),
- and
- (5) Politicality (राष्ट्रकर्म).

1. Simplicity (सारल्य)

Guru Govinda cut through the mesh of innumerable petty Laws that the code of the Smritis had imposed on the Hindus. What portion of the Sunday is covered by the inauspicious bar-bela, whether it is permissible to eat

brinjals on the fourth day of the moon, whether one ought to continue the journey after he has met with a washer-man on the way, appear to the Hindus to be very serious problems. Their attempted solution has made the Hindu inert as the log. Dr. Tagore gave to it the name of Acalayatan (अचलायतन) or the House of Inertia. Even if the egg of the hen is declared by competent Doctors to be very pure food necessary for the nutrition of the body,¹ the Hindu is not free to take it, for he does not know if he has got the permission of the Smṛiti in the matter.

On the other hand, efficiency is the watch-word of Guru Govinda. For the greater freedom of physical movement, he had changed in a day, the national costume from a dhoti into a knicker. He had no blind regard for the Smṛitis, and expressly states, that more often than not, they lead a man into error.

ये ये स्मृतियोंके भये अनुरागी ।

तिन तिन क्रिया ब्रह्मको त्यागी ॥

—*Gita Govindam* (Vichitra Natak)

“He who adheres to the Smṛiti, will often have to part with God. (Nearer the Smṛiti, and further from God).”

The Hindu and the Parsi were cabbled and caged on all sides by the rules of Smṛiti. At every step they had to pause, ponder and wait to find out what the injunction of the Smṛiti was on a particular point. He could not make any decision for himself, and lost all faith in his capacity to judge and come to a finding—he lost all initiative. Then again the Smṛiti was not one book. There were separate codes by Manu, Atri, Vishnu,

1. स्वास्थ्य—Asād-1342, p. 157.

Harit and others,..... as many as twenty of them. We may mention the Videvadata (Vendidad) of the Parsis as well. And they differed from each other very much. नासौ मुनिर् यस्य मतं न भिन्नम्—"He is not a Muni who does not differ", as the Mahabharata expresses it. In these circumstances one could hardly decide what the correct course of conduct would be.

Every attempt should, no doubt, be made to do the right thing in the right way, but there can be no greater folly than to sit idle with the hands tied, for fear of committing an error.

कृतम् एवाकृताच् श्रेयः ।

न पापीयो अस्त्य् अकर्मणः ॥

Santiparva—75-30.

"To do anything is better than doing nothing at all. There is none so foolish as the inactive."

The people were groaning under the oppression of the Smritis. Islam brought them a relief in this matter, and many people began to flock to Islam. The consequence was very serious to the stability of the Hindus. For, in the words of Vivekananda "such conversion did not only mean a man the less, but an enemy the more."¹

Ekanath Guru Govindā took effective measures to fight the disease and prevent the waste. Thanks to his Gospel, people got rid of the fetters of the Smritis, and yet had not to leave the shelter of the Veda.

Muhammad Fani wrote his *Dabistan* in the 17th century of the Christian Era. In this book, he makes a comparative study of the current religions of the age. He tells us an interesting story about the merit of the Sikh cult. Pratap Malla found that his son was desirous of

¹ 1. Hindu Review—April 1935, p. 101.

embracing Islam, and failing to dissuade him by other arguments, Pratap Malla addressed his son thus : "There is nothing in Islam, my son, which the Sikh Cult cannot give you. All the freedom in food and drink that Islam offers, all the simplicity in marriage and prayer, is available to the Sikh. Why should you then leave your ancestral faith and adopt an exotic religion ?" The words of Pratap Malla operated to convince his son.¹ And if the other Hindu fathers also repeat the words of Pratap Malla to their apostatic sons, they are sure to put the impatient youngsters where better sense will prevail.

The simplicity of Islam, its freedom from too many rites, is the main cause of its popularity. Even without the plethora of religious rituals enjoined by the Sastras, the normal social duties of a man, are too many for the time at his disposal. In consequence, the busy modern man has to make a selection. He has to give up the less important ones and pursue those which procure him and his nation, greater fitness in the struggle for existence. Even from the idealistic point of view, 'elaboration' of details is apt to keep the final goal out of one's view. "He who cares too much for little things, has little time to care for great things." The simplicity of Islam allows the individual, opportunity to devote all his energy to national welfare, while the neighbouring Hindu is engrossed with the performance of an endless round of daily rituals enjoined by the Sastras.

The Sikh Cult surpasses Islam in this respect. It is the simplest of all the creeds. The rites are very few, and *none so elaborate as cannot be performed even in a military camp*. The recital of a few lines of the Guru

1. Macauliffe—Sikh Religion, Vol. IV, p. 219.

(Sacred Books of the East Series).

Grantha suffices for his every rite ; one may add to it a Rik of the Veda or a sloka of the Gita. The essential part, however, is simplicity itself,—nothing can be simpler than that.

2. Democracy (जाणपत्य)

The Sikh Religion is out and out democratic. The defect of the Hindu social system, (divided into different grades as it is) is that it cannot make the most of the lower grades of its people—the Harijans as they are now called. It cannot mobilise all its units. The effect of this deficiency is felt at its worst in the political sphere. Whenever the Kshatriya class lost a battle, the whole nation felt itself helpless and was subjugated in spite of there being in the country, fighting materials, more than enough to subvert the foe. The Sikh Cult came into existence to cure Hinduism of this inherent disability. We thus find Guru Govinda raising an army from amongst 'the depressed classes'. Yet the Guru's army achieved the success that the orthodox Kshatriyas had failed to do. The sparrows drove the falcon off. For levelling the Harijans up to the grade of the Kshatriyas, for making the best citizens out of the untouchables, a spirit of democracy was absolutely necessary. And the first sermon that Guru Govinda delivered to the congregation, after bringing the Sangha into existence on the first day of Baisakh 1756 (April 1699), holds up pure democracy as the first objective of the Sikh-Sangat.

गुरुघर जन्म तूजहारे होय ,
 पिछले जाति वरण सब खोय
 जन्म केशगढ बास आनन्दपुर
 होत पूतजाति तब सद-गुर ।
 चार वरणको एको भाइ,
 धर्म शिख पदवी पाइ ।

—*Pantha'Prakas.*

“Now you are born to the House of the Guru. You have left behind the former caste and class. Henceforth Kesagad is your birthplace, and Anandapur your residence, and the Sat-guru is your noble caste. The four castes have become one and they will be called the Sikhs.”

In order that there might not be the least doubt about the absolute equality of all the members, Guru Govinda himself, received baptism at the hands of five Sinhas, just as every other Sikh is required to do. As the first baptism had been given to these five Sinhas by Guru Govinda himself, (the Pahul baptism being started by him) it came to pass, that the Ganadhara received baptism at the hands of his own disciples. Thus did Guru Govinda unmistakably demonstrate the supremacy of “the Five”, the supremacy of the public, the supremacy of the Commoner. Such a thing is unknown in the life of any other Prophet.

It is this spirit of democracy in Guru Govinda that, makes him disclaim any special privilege for himself and declare that he is no better than any other individual, not a Prophet, but a mere servant of God.

ये हमको परमेश्वर उचर है,
ते सभि नरककुण्डमे प्रर है ।
मैं हूँ परमपुरुषके दासा,
देखन आये जगत तामाशा ।

—Gita Govindam (Vicitra Natak).

The spirit of democracy finds its highest expression in the system of Gurumata that has been laid down for the guidance of the Sangat. Gurumata means “the vote of the majority in the name of the Guru”. It is as binding on the Sikh as the command of the Guru and is there-

fore called Gurumata. For the Sikh, the Gurumata is the highest court of appeal, there is none higher. He does not decide any problem with the help of the Sastras, but he decides it with the help of the Gurumata. Gurumata holds its sway in all the matters of a Sikh's life—religious, social or political. When Maharaja Ranjit Sinha was in doubt; as to whether a particular war should be entered into or not, he would decide it by means of Gurumata.¹

Accustomed to the system now that we have become, the idea appears to us to be so natural, that we are apt to fail to detect any greatness in the person who first systematized "the Rule of the Five", and weaved it into the social fabric. It would not do to forget, that the period of history when Guru Govinda flourished, was the most unfavourable for any methodical study of the problems of Sociology and comparative Religion. The country was full of wars and crimes, there were no public schools, and the art of printing was unknown, contact with the western continent had not yet been established. Yet Guru Govinda laid down the foundation of Gurumata, a system, of which even the modern-most social philosopher may reasonably be proud. This he could do, because Guru Govinda had in him a large lump of the spark of the divine. In the matter of nation-building, Guru Govinda was the worthy successor of Lord Sri Krishna. And in his Gurumata, we re-hear the raptures of the Panca-Janya (the Voice of the Five). For he sings the glory of "the five," as no other Prophet has done before.

गुरुपरकी मर्यादा पञ्चहु
पञ्चहु पाहुल पुरखे पीन ।

1. Teja Singh—Sikhs and Organisation. 17

हई तनखायि वखसहि पञ्चहु
पाहुल दे मिलि पञ्च प्रवीण ॥

—*Gita Govindam* (Rahet-Namah).

“The Five’ is the special feature of the house of the Guru. The Pahul is completed by drinking the Amrita from the hands of the Five. If one makes a transgression, the Five can absolve him. The Chief Five are competent to administer the Pahul (Baptism).”

3. Solidarity (संगठन)

Solidarity is another noble feature of the Sikh Cult. The Hindus and the Parsis had been suffering under foreign domination only for want of solidarity. In individual character and personal valour, as well as in the aptitude for Science and Philosophy, they were far ahead of the Arabs or the Turks. The Koran, written in the 6th century A.D., is the earliest book in the Arabic language.¹ That does not bespeak much progress in Arts. There was no brick-built house in Arabia before the 7th century A.D.² That does not bespeak much progress in Science. The Turks who took their lessons from the Arabs, were worse still. Yet the Hindus and the Parsis suffered many defeats at the hands of these Arabs and Turks.

That was because the Hindus and the Parsis had not developed a sense of communal unity. Not to speak of the Hindus and the Parsis joining hands together, even all the Hindus or all the Parsis could not unite amongst them-

1. (i) Andre Servier—Islam and the Psychology of the Musalman, p. 236.

2. (ii) O’Leary—Arabic Thought and its Place in History, p. 77.

selves. There was no institution amongst them to develop the love for the "Tribal Self", no one to tell them that their own nation had a greater claim on their own allegiance than a foreign one. The idea of nationalism lay asleep.

There is no doubt a sort of selfishness in the ideal of Nationalism. To love one's own nation, only because it is his own nation, and to give to it a preferential treatment on that account, does not appeal to the best of men.

At the same time if some people combine together and form into a definite troop on the basis of Nationalism, other people cannot keep aloof with impunity. They would be wiped out of existence by the organised nation, just as a crowd may be by an army. And thus if Nationalism is an evil, it is a necessary evil, one cannot help it, in the face of the national instinct of a section of the human race—a natural instinct of some people to combine together for weal and woe. As Burke has said "when the wicked people combine, the honest folk must unite". That is the beginning of nationalism and its basis.

It is not generally realised that Nationalism is of two types—Territorial and Scriptural. A common habitation (and a common language) is the basis of one, and a common Scripture, of the other type of Nationalism. We give to territorial nationalism the designation of Patriotism and welcome it, while we are inclined to give to Scriptural Nationalism, the name of communalism and decry it. But that does not alter their character or worth. As types of Nationalism they are equally broader than individualism (egotism) and equally narrower than inter-nationalism (or universalism).

It is, however, to be noted that Scriptural Nationalism touches a man more deeply than Territorial Nationalism.

For Scriptural Nationalism is more intimately concerned with the inner man, with his ideals and aspirations. Scriptural Nationalism has thus a greater hold over the mind of man. It has stronger motive power and can lead him on to acts of greater sacrifice, and is thus calculated to achieve a greater success. Islam is the most organised of the Scriptural type of Nationalism. "The Musalman is not an isolated individual. The Tunisian, the Algerian, the Moroccan, the Sudanese, are not individuals whose horizon stops at the artificial boundaries created by diplomatists and geographers. To whatever political formation they may belong, they are first and foremost, citizens of Islam. They belong morally, religiously, intellectually, to the great Moslem Fatherland, of which the Capital is Mecca, and whose ruler, theoretically undisputed, is the Commander of the Faithful."¹

And as a consequence the Hindus and the Parsis could hardly withstand the onslaught of Islam. Guru Govinda Sinha saw through the game. He, therefore, brought into existence a Religion that outbade Islam in the matter of Scriptural Nationalism. The Guru Grantha occupies a more important place in the Guru-dwara, than the Koran does in the mosque. The consequence was not far to seek. As a community, the Sikh became better organised than the Musalman, and was able to shake him off the ground. Guru Govinda is the Prophet of Nationalism. And he lay down the fundamental creed of Nationalism in the following words:

सैव करि इनहि की मन भावत
और की सेवा सहत न जीको ।

1. Andre Servier—Islam and the Psychology of the Mussalman, p. 3.

दान दिये इनहि को भले

और आनकी दान न लागत नीको

—*Gita Govindam*—*Khalsedi Mahima*

“My heart inclines to serve these Sikhs alone.
Service of others does not appeal to me so much.
Gift offered to them is good. Gift to others is
not so good as that.”

Rames Chandra Datta, the patriot-historian of Bengal, puts it tersely : “If a Hindu does not protect a Hindu, say, who else is going to do that ?” Universal Love is no doubt superior to Nationalism. But there are limits to a man’s abilities, and so one can work in a limited sphere alone. Nationalism determines that sphere for a man, not because it is superior to inter-nationalism, but because human abilities are limited. Universal love must flow to a gradually widening circle. It cannot reach the utmost limits all at once. One who does not bring up his own children, but talks of Universal love, cheats others and deceives himself. If a person does not serve his nation, his nation is rendered weaker thereby. The weaker the nation, the lesser is the good that it can do to mankind. Guru Govinda was not to be taken in by the cant of Universal love. He undertook to make his nation strong, and thus taught the Sikh to sacrifice all his interest for the benefit of the Sangat.

For the Sangat is the Body of the Guru—his habitat.

संगत मेरो रूप है खास ।

संगतमे हूँ करूँ निवास ॥

—*Gita Govindam*.

As a matter of fact Sangat is to be identified with the Guru.

गुरु संगत संगत गुरु

आवते हुयी ऐसी विधि सुरु ॥'

—*Gita Govindam* (Surya Prakash)

Not to speak of the whole Sangat, in an association of even five Sikhs, the Guru is said to be present.

सिंह सुरहेत पाँच याहा मिले ।

मम स्वरूप सो देखो भले ॥

—*Gita Govindam* (Rahetna)

Even earlier to Guru Govinda, Bhai Gurudas had laid down that when five Sikhs meet, God himself is present.

एक शिख, दो साधुसंग, पंच परमेश्वर ।

Such intense love for one's own people cannot but result in finding out some ways and means for periodic assemblage of all together, and also a fixed place for such a congregation. In other words congregational prayer is the direct result of the intense love of one's own people, and the construction of Gurudwara is bound to follow. A temple for a Hindu is only an ornament. For the Sikh, a Gurudwara is a necessity. He must have the congregational prayer (the Diwan) and a Gurudwara where it can take place.

The Gurudwara differs from the Hindu temple, not only in being an indispensable necessity to the Sikh, but also in the fact, that the Gurudwaras are not isolated from one another, they form a system, a nexus. There is no connection between the temple of Jagannath at Puri, the temple of Kali at Calcutta, and the temple of Visweswara at Benares. Not to speak of these different temples of different deities, even the temple of Siva at Tarkeswar has no concern, with the temple of Siva (Visweswar) at

Benares. There is absolute decentralisation—disorganisation. But not so with the Gurudwaras of the Sikhs. They are all under the supervision and control of the same central Hari Mandir of Amritsar. This is organisation.

Thus the Gurudwara is the effect, as well as the cause, of a greater solidarity of the Sikhs. Gurudwara forms the heart of the community from which life-blood is distributed to its different limbs.

During the Hindu-Muslim riots of Calcutta in 1926, a Musalman leader is said to have retorted to Sreejuka Bepin Chandra Pal, that it was hopeless for the Hindus to compete with Musalmans. All the Musalmans of Bengal could be organised in a week. A register would be kept at a central office at Calcutta, of all the village Mosques and their Imams, and if a notice was sent from the central office to all the Imams, so as to reach before the Friday prayer, the call will be carried to the remotest corner of Bengal in no time. This challenge can silence the Hindus, but not the Sikhs. For they can reply with the Gurudwara.

As a matter of fact the whole life of Guru Govinda was spent in preparing the nation for such a reply. He wanted the nation to stand on its own legs, and organisation was the only means of enabling it to do so, and organisation was the watch-word of Guru Govinda's life. Even as a boy, he had sent forth the call of self-dependence.

नानक सब कुछ तूमे हातमे ।

तूम हि होत सहाय ॥

“Everything depends on you, Nanak (Tegh Bahadur), you are your sole friend.”

And his whole life, the life of a poor mendicant fighting successfully against the mighty Moghal, is an

object lesson as to how a fallen nation can stand on its own legs.

Though originally recruited from the Hindus, what a world of difference now exists between the out-look of a Hindu and a Sikh. Aurangzeb demolished the main temple of the Hindus at Benares and built a Mosque on its site, with the materials of the temple. The Hindus have built a small hut on the land adjoining the big Mosque, and are content to call it the temple of Visweswar. Ahmed Shāh Abdali had defiled the central Hari-Mandir at Amritsar by killing a cow there. The Sikhs replied by having the temple washed by Afghans in chains, with the blood of pigs.¹ It is the life and example of Guru Govinda that makes this difference.

The Sikhs are barely forty lacs in number, out of a population of forty crores for India. If the other Vedic people, the Hindus and the Parsis, the Budhists and Jinists would have joined the Sikhs in singing the glory of Guri Govinda, the history of the world would have changed.

Let, therefore, a Gurudwara be established in every village, and let it resound with the panegyric of Guri Govinda Sinha, the champion of the Vedic culture, and the Saviour of India.

म्लेच्छ परक याते,
हिन्दुयों धसक याते,
धरम करम गरक याते,

वद आ पुराणीको !

कलमा रटते याते,
गायत्री त्यजत याते,
देहोरा उहट याते,

मतनै कोराणकी

कवुरा वनत याते,
तीर्या सरक याते,
सुन्नत करत याते,

निन्दित पुराणकी ।

श्रीगोविन्दसिंह
शूरमा पूर्णब्रह्ममूर्ति,
ना होता योपे,

विष्णु भगवानकी ।

“ Mlechhās would have flourished and Hindus declined, and the Religion and the Rites of the Veda and Purana would have passed into oblivion.

Men would have given up the Gayatri and taken to the Kalma, and Temples would have been demolished as undesired by the Koran.

Masoleums would have been built, and shrines destroyed, and circumcision, which is repulsive to Purana, would have prevailed.

Unless Lord Vishnu himself had incarnated as Govinda Sinha, the heroic representative of the Highest Being.”

4. Propagativeness (बुद्धि)

“ The untold miseries that the Hindus and Parsis suffered are mainly due to the want of solidarity or Sangathan. But the absence of Suddhi has been no less disastrous in its result. It would be no exaggeration to say that Arabia had not had to spend even a single life for the conquest of India. Of the Arabs, it was only Muhammad bin Kasim, who had conquered a portion of Sind. But that conquest lasted for a short period only. Within fifteen years, the Sindhis succeeded in gaining back their lost freedom. Of the other conquerors who led any

expedition to India, none was an Arab. They were either Afghans (Pathans) or Turks or Mongols (Moghals). The Persians generally accepted the position of the Ministers under them. They were able administrators, rather than conquerors. But none of the Rulers were of Arab nationality.

The Afghans had been all Hindus. One need not go back to the times of Chandra Gupta, when the Hindu flag flew over the Cities of Nagarhar (Jellalabad) and Gandhara (Kandahar). Even only about a thousand years ago, towards the end of the 10th Century A.D., a Hindu King was reigning on the thrones of Ghazni. He was a Brahmin by caste, and the dynasty is known as the Shahi dynasty.¹ Sabuktigin, the father of Sultan Mahmud, defeated this King and got the Throne. That was the first time that the Musalman entered into the country. But things have come to such a state within this one thousand years, that we can hardly imagine a Pathan to be a Hindu. It will be a news to many that a large portion of the Veda was composed on the banks of the Kuva (Kabul) river, and that the greatest Sanskrit grammarian Panini was a native of Afghanistan. There are still some Hindus in Afghanistan, and Brahmins therefrom come to Haridwar on pilgrimage. At Jellalabad there is a temple of Kali, and at Kabul there is a temple of Siva,² not to speak of a number Gurdwaras.³

The Persians were all the followers of Maghavan Zarathustra. They followed the Bhargava section of the

1. Cambridge History of India—Vol. III, p. 2.

2. (i). महेश प्रसाद—मेरी इराजयात्रा, pp. 179-189.

(ii) मातासेवक पाठक—आफगानिस्तान, p. 34.

3. Desha Sevak Book Agency—The Gurudwara Reform Movement, p. 89.

Atha-va Veda, and regularly performed Homa Ceremony with the help of the Vedic Mantras.

As regards the Moghals, most of them had adopted the Buddhist Religion. Buddhist Moghal Emperors like Kaniska and Kublai Khan are well-known names in the history of the world.

So that none of these people, the Pathans, the Moghals or the Persians, had been originally Muhammadians. But thanks to the proselytizing activity of Islam, these people have all become Musalmans, and are in their turn, trying for the Islamization of India, much more zealously than any Arab ever did or will ever do.

It so happened mostly, that on account of some family dissension, some one out of the Royal family, turned into a Musalman.....just as the son of Sagar Sinha (the step brother of Maharana Pratap Sinha) took the name of Māhabbat Khan, and became the Commander-in-Chief of Jahangir. It is their Sword that conquered Iran and Hind for Islam. For Arabia had never acquired such military strength as to be able to conquer the Kshātriya Princes of India and Persia.

From the beginning of History, Arabia had been a dependency of Persia. Even when Hazarāt Muhammad was preaching his religion, Arabia used to be governed by Persian Satraps.¹ And within a hundred years of the death of Hazarāt Muhammad, Arabia lost all political importance and disappeared from the arena of history.² It is only now, in the twentieth century, that in the chieftainship of Ibn-e-Saud, and under the protection of England,

1. (i) Browne—Literary History of Persia, Vol. 1, p. 262.

(ii) Koelle—Muhammad and Muhammadianism, p. 13.

2. Andre Servier—Islam and the Psychology of the Musalmans, p. 184.

Arabia has regained some independence. Arabs could not maintain their own independence, what to speak of conquering other countries?

Hind and Iran have been conquered by the Indian and the Iranian, and the main cause for such disaster is want of Suddhi. Muhabbat Khan might have turned a Muslim on account of some temporary distemper, but if the practice of Suddhi had been in existence, it would have given him a chance of repentance. The sons and the grandsons of Muhabbat at least, might have come back to the Hindu fold, if they liked.

In recent years, due to the activities of the Arya-samaj, a respectable Arah, born of the Koresh family in which Hazarat Muhammad had been born, and who is a professor of the Baghdad College, has been admitted to the Arya-Samaj.¹ Conversion of the sons and the grandsons of Muhabbat Khan, in whose veins the Hindu blood was flowing, were a much easier task. It was Guru Govinda who inaugurated the system of Suddhi on an extensive scale.² He gave to it the name of Pahul. 'Pahul' is a Punjabi word. It means the gate. Guru Govinda admitted the Musalmans freely into his Church. Of the Musalmans who take shelter in him, Saiyid Buddhu Sahu is worthy of note.³

We hear now-a-days much about the resolution of the depressed classes to go out of the fold of Hinduism. It has sometimes been said that "men who threaten to leave their Religion, because some other men pretending to be of the same faith, prevent them from entering

1. हिन्दु मिशन—1340.

2. Lala Lajpat Ray—Hindu-Muslim Unity, p. 31.

3. Kartar Singh—Guru Govinda Sinha, p. 63.

temples, have little religion about them."¹ That would not however be a fair judgment on a people who have been for ages suffering under disabilities even in some fundamental matters, and did not yet think of leaving Hinduism. That the love for the Vedic Religion still persists at the bottom of their hearts will be evident from Dr. Ambedkar's choice of the Sikh cult, in the face of the seductions of some exotic faiths. All India ought to be grateful to Dr. Ambedkar for having drawn pointed attention to the fitness of the Sikh cult in this respect. The Sikh Panth is a double blessing. It enables the Harijans to acquire all the rights of a human being, and yet to continue within the Vedic Religion. It saves the Hindu-Parsis from extinction that stares them in the face.

If a number of preachers were available, who could carry the truth of Sikhism from village to village, there is no doubt that in every village a Jatha would be formed, and that the Jatha would save the Hindus and the Parsis.

Of late, the Hindu Mission founded by Swami Satyananda has taken up the work of proselytisation in some earnestness. But it does not appear to have attained success to any appreciable extent. The Swamiji has analysed the cause of this dullness and found that without Sangathan, Suddhi cannot succeed. The new convert finds that his assimilation to the Hindu Society is yet to be achieved. For until he can get himself annexed to any of the sub-castes, he is a Hindu in name only. He does not find a bride for his son, or a groom for his daughter. So long as this state of things continues, conversion can never succeed.³

1. Amrita Bazar Patrika—30. 3. 35.

2. हिन्दु मिशन—1338.

3. विनयकृष्ण सेन—हिन्दुसंघटन, p. 119.

Where the caste-system is very rigid, it is idle to think of success in proselytisation. No sub-class is ready to absorb the convert, every caste is inclined to avoid him.

Of course the difficulty does not come up, when it is a question of re-conversion only. The man gets back his original caste. But no satisfactory solution has yet been arrived at as to what would be the caste of the convert who had never been a Hindu before, who is an original Christian or Musalman. Suddhi has to work under this serious disadvantage.

There is no good in pointing out the case of the Manipuris and the Santals, as instances of successful proselytisation of Hinduism. For firstly, where conversion takes place en-masse, the difficulty of finding a bride and a bride-groom does not arise. And secondly, though these people have been affiliated to Hinduism, they have not been assimilated to it. Not only have they to find out their own priest, but even their barber and washerman too. Moreover the days of such unconscious conversion are gone for ever. Rival faiths are in the field and wide awake. They do all they can to prevent slow and imperceptible conversion en-masse.

So Hinduism and Parsism must either provide for conversion or agree to be wiped out of existence, by the activities of more vigorous faiths. It should not be forgotten that all the people east of Tigris, used to follow the Religion of the Veda only 14 hundred years ago. The sons and grandsons of a large number of them have learnt to hate the Veda, and the sons and grandsons of the remnant also are likely to do the same, and that not for any inherent defect in the religion of the Veda, but for want of right propaganda.

But, for Hinduism, the difficulties in the way of conversion are many. Firstly, by conversion, a non-Hindu becomes a half-Hindu only. So long as he does not become a member of any of the sub-castes, he does not become a full-Hindu, for he does not enjoy any of the rights of the full social life. Such a person is sure to go back to his own community. Then again a section of the Hindus feel very strongly over what may be called the racial purity. They not only are not prepared to admit a new convert into the society, they would ostracise even those who take any active interest in the *Suddhi* movement. It is very unlikely that the Hindu society would ever be free of such men. For the whole trend of the education of a Hindu leads him to maintain the distinction between one caste and another even within the same race. He is thus ill-prepared to forget the distinction between one race and another. Thus the *Suddhi* movement is creating a division within the camp—an antagonism between those who are for and those who are against the *Suddhi* movement. Naturally divided as the Hindus are, the *Suddhi* movement is creating more disunity amongst them.

The remedy lies in the blessings of Guru Govinda. The Sikh *Sangat* is the refuge for those who have been converted to the Vedic faith, but have not been assimilated to any particular caste.

“येषाम् अन्या गतिर् नास्ति तेषां गतिर् वाराणसी”

“Benares is the shelter of those who have no other place to go to.”

Thus the existence of the Sikh *Sangat* is very much necessary, if the *Suddhi* movement is to be kept alive. And if the Vedic culture is to live, if it is not to be allowed to be subverted by foreign faiths, the

Suddhi movement must be kept vigorously alive. It was not for the love of chaos, that Guru Govinda obliterated the distinction between the Brahmin and the Sudra. Guru Govinda found that this was inevitable if the nation was to live. Guru Govinda had been proud of his Kshatriya birth.¹ Little do they realise the sacrifice that he made—the sacrifice of ancestral sentiment—who think that the Guru had proceeded to attack the foundation of the Hindu social system with a light heart.

He found that such a course was inevitable. Suddhi must be kept alive, if the nation was to live. And if Suddhi was to flourish, the caste distinction must go. And so he submitted to the exigency.

But he did not want to antagonise the orthodox section. This is why he called his Church the Third Order (a separate Church) and asked the Sikhs to keep themselves separate from the Hindus.²

Those who see in this advice of the Guru, a spirit of unfriendliness towards the Hindus, do hardly deserve any serious notice. The protection of the Hindus is the occasion of the birth of the Sikh cult.³ Guru Govinda narrates with glory how his noble father, Guru Tegh Bahadur, gave up his life in order to save the sacred word and the Tilak of the Brahmin.

तिलक जनेउं राखा प्रभु ताका ।

कीनो यिने कलिमहि साका ॥

—*Gita Govindam* (Vicitra Natak).

1. क्षत्रिके पूत हुं ब्राह्मणके नाहि ।

• कै तप अवल है यो करै ॥

—कृष्णावतार

2. हिंदु पार्शति आहि नियारा ।

शिखी मजहब अब तूमने धारा ॥

—*Pantha Prakas*.

3. Narang.—Transformation of Sikhism, Chapter I.

The Central Temple of the Sikh Panth is called Hari Mandir, and the Guru's earnest desire is to fight in the name of Hari.

धन्य जीवन तिहको जगमै ।

मुखते हरि चितमे युध विचारै ॥

—*Gita Govindam*—Krisnavatar

Thus whatever else the Sikh may be, he cannot be said to be unfriendly towards the Hindu.

That Guru Govinda Sinha asked the Sikhs to keep themselves separate from the Hindus, is also the result of his foresightedness. The Sikh states at the very outset, that he does not accept the authorities of the Smritis. Thus, however forward the Sikh may move in the matter of proselytisation, the orthodox Hindu cannot take any exception to it. Nor does he do so. For he does not think that his own religion will be defiled by the act of the Sikh. Thus the advice of the Guru is calculated to prevent a civil war, between the pro-suddhites and the non-suddhites of the Vedic Church.

No doubt proselytisation is recommended both by the Brahmo Samaj and the Arya Samaj. But there is also no doubt that Guru Govinda is the pioneer prophet of the Suddhi movement.

Not only is his movement the first, but it is the foremost of them all. We need not point to the political importance of the Sikhs. Some people are scared away by the idea of the alliance between Politics and Religion. To them political supremacy is sour as the proverbial grape.¹ But this can be asserted without the possibility of a contradiction that the sense of solidarity that the

1. Sarat Kumar Ray—*शिवगुरु ओ शिवजानि*. (Introduction)

allegiance to the same scripture generates, is a thing that the Brahmos can never know.

The Arya Samaj is tied to the past. It is very difficult for it to get out of the rut, and realise that the Law was made for man and not man for the Law, and that the worth of a Law must be judged by the scope it gives for the free development of Personality. The Arya Samaj has not evolved any system like the Gurumata, for sitting in judgment over the worth of the Law.

Thus neither the Brahmo Samaj nor the Arya Samaj may be considered to be a good substitute for the Sikh Sangat, even apart from the question of its historical background and the political importance.

But because Guru Govinda preferred the Sikh cult, and was an ardent champion of the Suddhi movement, it should not be inferred too hastily that he had any contempt for the other faiths. He preferred the Sikh cult, because he thought that it affords the largest scope for the development of one's Personality. And though he had his eye on conversion, Guru Govinda never lost sight of the goal of the Unity of Mankind.

Unity of Mankind (लोकसंग्रह) has been clearly laid down in the Gita as the Goal of all activity.¹ Gautama Buddha and Vardhamana Jina took up this problem, following in the wake of the Gita. But on account of the neglect of the house-holders' estate, that these cults inculcated, the ideal of Loka-Sangraha did not strike root in either of them.

It is Guru Govinda who laid the foundation of a comprehensive World Religion, and brought the ideal of Loka-Sangraha within the range of possibility.

1. लोकसंग्रहमेवैव संपश्यन् कर्तुम् अर्हसि।

—Gita, 3-20.

The Hindus and the Parsis had never been able to get the better of their antipathy against the Anaryas. They could never consider the Anaryas to be their equals. It was Guru Govinda who admitted the Anaryas to the Vedic religion, on terms of equality. He would take in anybody who wanted to come. For Rudra Akala had entrusted to him the task of spreading the Religion to the four corners of the earth.

याहाँ ताहाँ तूम धरम विथारो
दुष्ट ठोकियनको पाकड पछाडो ।

—*Gita Govindam* (Vicitra Natak)

The Pahul was to him the means of establishing the Brotherhood of Man. For he never allowed that object to go out of his mind.

सकल सृष्टि एकवर्ण
हुया कर भुलानि ।
धर्म नियमकि युक्ति
किनहु ना जानि ॥

—*Gita Govindam* (Nayana Stotra)

For he was quite conscious of the fact that speaking ultimately, there was no difference between the Hindu and the Turk.

याकड लुटगये भ्रम उरका ।
ताको आगै हिन्दु लिया तुरका ॥

—*Gita Govindam* (Chauvis Avatar)

5. Politicality (राष्ट्रिकता)

The fifth feature of the Sikh cult is its political consciousness. The Sikh does not entertain the wrong view, that religion should eschew all politics. He does not divide human life into several water-tight compartments, and does not therefore approve of the arrangement that

the man of religion should not take any interest in politics. Nor does he like the system in which politics is left in the hands of a selected few only (Kshatriyas), and the other members of the community are allowed to sleep unconscipus.

Religion comprises the whole of a man's life, and political activity also forms a part of that life. There is no reason to think that Religion would suffer on account of interest taken in Politics. Every Sikh ought to know how his country is being governed and how it should be.¹ In the Jafarnamah, Guru Govinda takes Aurangzeb to task for having neglected his duties as a King. He thought that it was competent for the people to try to put the King on the right way. The interest that the Sikh takes in Politics, is the result of his spirit of independence. He is unwilling to submit to the orders of any person whom he has not voluntarily selected as his Chief. Thus he ever keeps a watchful eye, if the Ruler of the State is proceeding in the way of justice.

Indifference to Politics is the besetting sin of the Hindu. He saw no incongruity in hailing a King who demolished his shrines, as *दिहीश्वरो वा जगदीश्वरो वा*.² As a matter of fact, if the Hindu had taken any real interest in Politics then the land of thirty crores of Hindus would not have continued under foreign domination for centuries together.

1. Teja Singh—Sikhs and Organisation, p. 8

2. "तू मसनद-निसीन सरवर-ए कायनात् ।

कि आजव आस्त इनसाफ इनहमसिफात् ॥ —Jafarnamah.

3. "The Lord of Delhi is as good as the Lord of the World."

Guru Govinda gave the opposite turn to this sentence, by changing it into an interrogative "Whom would you serve, the Lord of Delhi? or the Lord of the World?"

At the same time, a country is inhabited by men of different faiths. To withhold the allegiance due to the King, simply because he belongs to a different religion, was far from the intention of Guru Govinda. He has left distinct instructions "to render unto Cæsar, the things that are Cæsar's, and unto God, the things that are Gods."

बाव-ए बावरको देओ
आप करे परमेश्वर सोउ ।
दीनशाह इनको पहिचाने,
हुनिपति उनको अनुमाने ॥

—*Gita Govindam* (Vicitra Natak)

But just as the State has a right to the allegiance of the people, the people also has this right that the State would not interfere with its religion. The State that puts disabilities on the followers of a particular religion, loses its right to that allegiance. It was to bring this matter to the notice of Aurangzeb, that Guru Govinda wrote his *Jafar-namah*. In this tract he exposed the hollowness of the argument that Aurangzeb used to put forth : "If there is any sincerity in your statement that you torture the Hindus because they are idolaters (admitting that the idolaters deserve extirpation) then why do you torture the Sikhs? I am not a but-purast (iconolater), I am a but-Sikas (Iconoclast)."

Aurangzeb had no reply to give to this letter. He received the letter while he was in the Deccan. Dharam Singh who had carried the letter, had handed it over to Aurangzeb, in the Durbar without bending his head.¹ Aurangzeb probably thought of replies to such impudence.,

1. कि आनि बुत-पुरस्त आनि मन बुत-शिकस्त । —*Jafarnamah*.

2. Kartar Singh—*Life of Guru Govinda Sinha*, p. 208.

other than a mere letter. But before he could return to Northern India, he was carried off by the hands of death.

It should not, however, be thought that Guru Govinda was a political enterpriser, and intended to establish a Kingdom. He wrote in the Jafarnāma that war had been forced on him.

वा लाचारगि दरमियान आमदम ॥

वा तदविर-ए तीर ओ तुकङ्ग आमदेम ॥

Many a battle did he win, but he did not occupy a single katha of land,¹ and when Bahadur Shah ceased from oppressing the Hindus, Guru Govinda also threw up arms. On the other hand he expressly asked the people not to withhold the King's revenue.

वाव-ए वावरको देओ ।

Only he was not opposed to armed resistance, when the King laid hands on the people's religion.

तु कार आज हामा हालत दरगुजास्त ।

हालाल आम्न वुरदान वा शमशेर दम्त ॥

—*Gita Govindam* (Jafarnāma)

"When all other means fail, it is permissible to lay hand on the sword."

Those who think that the Sikh Panth is confined to the borders of the Punjab, are grossly ignorant of the Sikh history and the intentions of its founder. Of the five men who formed the first batch of the disciples of Guru Govinda, Dayaram was a Jath of Delhi, Muhakam Chand, a washerman of Guzrat, Sahib Chand, a barber of Berar, and Himmat Rai, a potter of Puri.² All the Provinces were laid under contribution in forming the first batch of

1. Kartar Singh—Life of Guru Govinda Sinha, p. 44.

2. Kartar Singh—Life of Guru Govinda Sinha, p. 110.

the Sikhs. Before his death, Guru Govinda called up Banda Bahadur from the Deccan, and put him in charge of the Sikh Confederacy. It was Guru Govinda who laid the foundation of what we understand by Indian Nationalism. Neither Pratap Sinha nor Sivaji did do this. They worked with the help of Rajputs and Marhattas. These were martial races, and had not lost their independence entirely. On the other hand five centuries¹ of oppression by the bigoted Pathan and Moghal, had brought complete desolation to the land of the five rivers. Manhood had become rare. Guru Govinda picked up a handful of dust from Punjab, breathed life into it, and made it into a strong nation. In an instant, the Brahmin and the Jath were fused into one.

यत आगे चलि बेडे याय लोक

भरे याय घाट वाट ।

भुले याय सवे जाति अभिमान

अवहेले देय आपनार प्राण

एक हये याय मान अपमान

ब्राह्मण आर जाठ ॥

—*Tagore-Katha O-Kahini.*

This be-speaks great political sagacity, and the blessings of the Prophet operate to infuse a robust optimism in the political out-look of the Community, as expressed in its daily prayer.

राज करेगा संगत

आफी रहेना कोइ ।

खार होइ सब मिलेगा

बाचे शरण यो होइ ।

—*Gita-Govindam (Rahat Namah)*

1. Cunningham—History of Sikhs, p. 103.

Narang—Transformation of Sikhisn, Chap. 10.

“The Sangat would rule. Let none be indifferent (to it). They alone who take refuge in the Sangat will be saved. Others will be reduced to dust.”

If the full benefit of the system founded by Guru Govinda is to be reaped, we cannot neglect the rites that he had enjoined. There are six in number viz.

1. Daily—Study of the Scripture.
2. Fortnightly—Congregational Prayer.
3. Monthly—Payment of the Church Rate.
4. Six-monthly—Mela Conferences.
5. Annual—Pilgrimage to Amritsar.
6. Lifelong—Conversion.

1. Daily (Swadhyaya)

The daily duty of the Sikh is Swadhyaya or Recitation of the Scripture (Guru Grantha). The Scripture is the great bond of the Community, and the oftener it is recited, the stronger will be the attachment for the Community. Thus the recitation of a portion of the Scripture on every day, is the first duty of the Sikh.

Nationalism is of two types—Territorial and Religious. The State (and its Law) is the ultimate authority for Territorial nationalism, and the Scripture for the Religious.

The State is the guardian of the ‘Rights’ of the people. Its orders are mainly negative, such as “Do not steal” and “Do not kill”.

• • The Scripture is concerned with the ‘Duties’ of men. Its injunctions are positive, such as “Be kind” and “Tell the truth”.

But the functions of the State also are carried on by individuals, and the individual would not act rightly, un-

less his sense of duty is properly developed. Thus the law of the State also has to rely on the help of the Scripture for the achievement of its purpose to the full.

Moreover the Scripture is concerned with the ideals of the man, and touches him more intimately. A country does mean a clod of earth only. History, Literature and Culture, play a great part in its make-up. These are intimately connected with the Scripture. For the Scripture lays down the ideals. History traces the course of its evolution, and Literature is a continuous, though unconscious, record of the process of the evolution. Thus Territorial Nationalism also is not entirely free from the influence of the Scripture. That is how the Hindu and the Musalman cannot agree. The Musalman would have the ancient heritage of India, thrown into the Indian Ocean, and start with a tabula rasa. The Hindu cannot agree to sever all connections with the past. Guru Govinda tells him that he need not.

But what he needs is to adopt a Supreme Scripture and a definite one. It must be open to all, and binding on all, or else there cannot be a Scriptural Nation; it can at most be a Scriptural Crowd only, as it has been with the Hindus and the Parsis, since degeneration set in.

Just as for Territorial Nationalism, there should be a definite habitat, similarly the first requisite of Religious Nationalism is the Scripture. This is a truism, but the Hindus and the Parsis forgot this important truth, and all their woes may be traced to this one defect viz., the want of a definite Scripture.

The Veda (with the Avesta) is said to be the Scripture of the Hindus and the Parsis. But that is so in theory only. Firstly the Veda is not open to all—not to speak

or reading, the Sudra cannot even hear it recited. Nothing can be more perverse. The Scripture is necessary mostly for serving as the bond of Unity between one member of the Community and another. It thus ought to be accessible to every member of the community. If one does not feel any great attachment to the Scripture, which forms the basis of the Community, his attachment to the Community will also be proportionately feeble. And if the Scripture is not accessible to him, if he has never read, heard, or saw it, he cannot have a genuine love for the Scripture. All talks of attachment in such a case are insincere, vain and false. Then again, even for those who are admissible to it, the study of the Veda, is not obligatory. No doubt originally, the Upanayana (उपनयन) ceremony for the Hindu, and the Navajata (नवजात) ceremony for the Parsi had been devised in order to initiate them into the text of the Veda. But the matter was left there, and gradually things have come to such a pass, that the daily prayer of the Hindus and the Parsis consist of Puranic (Yastic for the Parsi) matters, and the Vedic Mantras have almost been ousted. I do not say anything about the comparative worth of the Vedic and the Puranic Mantras, but the usual daily prayer of the Hindu and the Parsi does not justify the Veda to be the one scripture of the Aryas.

To have too many scriptures is as bad as having none at all. To have two generals on the battle field is disastrous. It is far better to have the undivided command of one general, even though he may be less qualified. It is said that "the ancient Hindu mind acknowledged all the Gods but not the supreme God".¹ That is true of the

1. Farquhar—Outline of Religious Literature of India, p. 135.

scripture as well. Every book was a scripture to them—up to the verses of Satya Pir, but there was not a supreme scripture. The Veda existed in name alone—not, one in a thousand ever saw or read any portion of it, and not one in a million read the whole of its contents, or even saw the whole book. It was a travesty, in such a state of things, to hold the Veda to be the bond of Unity of the Aryan nation.

Then again the Veda had ceased to be a complete whole. It was divided against itself—some portion being given preference over others, for no apparent reason. People had come to forget that every portion of the supreme scripture should be authoritative or it should be expunged therefrom. Some stuck to the Rigveda, some to the Saman, and some to Yajus. The Hindus gave the go-by to the Bhargava section of the Atharva Veda; the Parsis rejected every other portion except the Bhargava Upastha. The Veda had ceased to function as the **one** scripture—ceased to serve as the bond of unity of the Nation.

In order to ameliorate the state of things and make the Scripture the real bond of communal unity, Lord Krishna sang the Divine Lay (Bhagavat Gita). That celestial book presents the Vedic Religion at its best. This it does because it synthesises the Gospels of Ramacandra and Zarathustra—the gospels of the Deva-worshippers and the Asura-worshippers, as the Mahabharata says:

‘उशना वेद यन् शस्त्रं यच्च सुरगुम् द्विजः ।

स वै धर्मं सवैयाख्यं प्राप्तवान् कुरुसत्तमः ॥

—Santi—37-10

The chief of the Kurus obtained in all details, the lore that Asura-priest Sukra, and the Sura-priest Brihaspati did know.”

The Gita at once attained its pre-eminent position as the Gospel of Life for the individual. But it had yet to get its due place in the collective life of the society. In the social rites, such as marriage, Upanayana or Sradha, no definite place was allotted to the Gita. These ceremonies are not conducted with the mantras of the Gita. The Gita had not been weaved into the social life of the Community. The task was left for Ekanatha Guru Govinda Sinha. He it was who brought it home to the Community, that without a 'Guru Grantha' there can be no Religious Nationalism, and that nationalism attains perfection in proportion as allegiance to the Guru Grantha is complete. He based the Sikh social structure entirely on the Gita. His Akalis were so many Arjunas (warrior-knights) ever ready to fight for the right, and never caring a fig for the rules of the Smriti.

अशोच्यः हि हतः शूरः स्वर्गलोके महीयते ।

न ह्यन्नं नोदकं तस्य न स्नानं नाप्यशौचकम् ॥

—*Shanti Parva*—98-71

"The warrior knight does not stand in the need of observing the rules of Smriti, about food and drink, bath and mourning. Death in the battle-field will take him to heaven."

He used to say that the Veda is the source of all Religion.

ब्रह्मा धारहि वेद बनाये ।

सर्व लोक तिह करम चलाये ॥

—*Gita Govindam* (Vicitra Natak)

The Gita is the synopsis of the Veda.

And the main object of Guru Govinda's life was to translate, in the current language, the universal Laws of the Lord.

दशम कथा भगवत्की
भाषा करि बनायि ।
अपर बासना नाहि प्रभु
धर्मयुद्ध चायि ॥

—*Gita Govindam* (Krishnavatara)

It is, therefore, unreasonable to think that the *Guru-grantha*, as intended by Guru Govinda, is not inclusive of the *Gita*. No other book has a greater claim to be the Universal Scripture—at least for the Vedic people.

Be that as it may, there cannot be a religious nation without a *Guru-grantha*. Guru Govinda realised this fundamental truth, and therefore succeeded in turning a crowd into a nation.

It is to the realisation of this truth—the function of the scripture in making a nation—that the success of Islam is due. The *Koran* is accessible to all the Musalmans, irrespective of sex, age or tribe. Not only can it be read by all, but its study is also obligatory on all. And all portions of the *Koran* are equally authoritative, and therefore it is permissible to perform *Namaj* prayer by reciting any portion of the *Koran*. As some portion of the *Koran* (in original Arabic) has to be recited in the five daily prayers, every Musalman has a direct acquaintance with (some portion of) the *Koran*. Thus the recitation of a sentence from the *Koran* will serve to endear one Musalman to another, though they may be resident of two opposite poles of the globe. That is their bond of Unity.

1. The implication of allowing the Translation to be lost is that the original *Gita* is to be retained for ceremonial purposes while the Translation was necessary only for understanding the principles, and should better be discounted than allowed to usurp the place of the Original.

“Koran is the great bond of Islam. No matter from what race the convert may have come, no matter what language he may speak, he must learn in Arabic, and repeat by rote, portions of the Koran in every act of Public worship.”

—Sell—*Faith of Islam*, p. 81

Yet even Hazarat Muhammad did not declare the necessity of the scripture so strongly as Guru Govinda has done. -

आज्ञा भयी अकालकी
तबहि चलाया पन्थ ।
मब शिखोंका हुकम है
गुरु मानियो ग्रन्थ

—*Pantha-Prakas*

गुरु ग्रन्थको मानियो
प्रकट गुरुका देह ।
यिनके हृद शुद्ध है
खोज शब्दमें लेह ॥

—*Pantha-Prakasa*

Let us, therefore, carry out the wishes of Guru Govinda and establish a Gurudwara in every village where the Guru-Grantha is to reign. Guru-Grantha Gita will vivify all the five sects of the Vedic Church—the Hindu, the Parsi, the Buddhist, the Jainist and the Sikh—and enable them to assert their supremacy over all.

2. Fortnightly (Dewan)

The necessity of a Swadhyaya (Scripture) for the individual had been recognized to a certain extent by the Hindu and the Parsi. But there was no place for the Swadhyaya in the collective life of the Community. Guru

Govinda made a place for it there, as he devised the Dewān congregation.

The Hindus and the Parsis had lost all memory of congregational prayer. Yet nothing else can generate communal solidarity to such a great extent. Congregational prayer may be said to be the soul of the Church. Guru Govinda revived the system, and thereby breathed new life into dead bones of the Vedic Church.

Congregational prayer is current among the Semites. The Musalmans have adopted the Friday, the Jews the Saturday, and the Christians the Sunday, as the day of their congregation. The Aryas did not fix their religious dates on the scheme of the *vara* (Solar day), but they did so on the scheme of the *tithi* (Lunar day). The Moon points out the difference between one tithi and another, but there is no apparent difference between two varas (week days) and the grouping together of seven varas into a week, is more or less arbitrary. Aryas preferred the system of the Tithi as more rational.

In the Vedic age, the Aryas met for the Congregational prayer on the full-moon and the new-moon day. 'Darśa' is the word for the new-moon day, and 'purnamaśa' for the full-moon day. Thus the session (सत्र) was called दर्श पूर्णमासी.

Gautama Buddha was fully alive to the necessity of Organisation. The famous Trisarana Mantra, which forms the main creed of Buddhism, includes in it, the 'Confederation' along with the 'Prophet' and 'Duty' as "बुद्धं शरणं गच्छामि", "धम्मं शरणं गच्छामि", "संघं शरणं गच्छामि". He was in favour of periodic gathering, and gave to the congregation (of the full-moon and the new-moon day) the name of प्रार्तिमोक्ष or a step towards Moksha (Liberation).

tion).[•] Guru Govinda tried to revive the system, and gave to the fortnightly¹ Congregation the name of Dewan (देवान्) i. e. the galaxy of the angels. It is the bounden duty of every Sikh to attend the Dewan. If he fails to do so, he is guilty of a transgression. The Dewan service is conducted by reading out any passage of the Guru Grantha opened at random. This attests the fact that any portion of the Guru Grantha is as holy as another. The Rigveda asks us to adopt a common scripture.

समानो मन्त्रः समितिः समानी ।

समानं मनः सह चित्तम् एषाम् ॥

—*Rigveda*, 10-191-2[•]

“May you have the same Scripture and the same Congregation, the same desire and the same feeling.”

By establishing the Dewan service, Guru Govinda materialised the idea of the Veda. It served to bring new life to the Aryas. It is the idea of congregational prayer, that lay behind the inauguration of the Bhairava Chakra of the Agama. The sturdy Akali Bhairavas, who used to meet in the Chakra of Guru Govinda, would frighten the enemies to death. In the old field of Kurukshetra, Guru Govinda brought into existence a new order of Kshatriyas—a type of Kshatriyas whom the fear of losing the caste did not keep stupefied. The fortnightly congregational prayer gave him the greatest help in the matter. The Dewan congregation is limited to the Sikhs alone. If the other sects of the Vedic Church, viz., the Hindu, the Parsi,

1. गिर्द सि-आयेन्द दरमाहा दु-वार ।

वहैर जिकरे-ए खास-ए परवर्दिगार ॥

—*Nandlal* (Jindigi-nama)

• The Sikhs meet twice in the month for special Divine service.

"the Buddhist and the Jihist, all join hands with the Sikh, and take up the Pancha-Janya of the Gita, and begin to recite it in a united voice, it will strike terror into the heart of the vandals, and the lead of the human race will come back to the Arya. One who does not understand the utility of the congregational prayer, is not wiser than the brute, and no stronger than the baby. The words of Guru Govinda reminds us of this—

लागे दिवान मूल नाहि यावै

रहेत बिना प्रसाद बुतावै ।

मुहा पेहिन लये निशावार

कहै गोविन्द सिंह सो खार ॥

—*Gita Govindam* (Rahet Namah)

3. Monthly (Dasawandha)

The Church and the State are the two institutions which bring together the followers of the same religion, and the inhabitants of the same country, into small groups that can manage their own affairs conveniently.

The King is the head of the State and he realises revenue to meet the expenses of the State. The head of the Church is called the Pope, the Khaliffa, the Mobed, or the Guru. He also requires revenue to meet his expenses. The Hindu is notorious for decentralisation, and the Church-rate, called by the name of Dakshina, went to fill the pockets of the private priest, and were never collected into the coffers of a central body. This was as good as private property of the priest, and did not bring any return to the whole Community. The system was not less injurious to the Community, than it would be to any country, if every Government Official were to appropriate the local revenue, without sending it to the central exchequer.

Guru Govinda saw that the practice must be stopped if the Church was to live and function. He, therefore, overhauled the whole system, by detailing officials called Masnands for the collection and transmission of the Church Revenue. The Central authority was the Akal Takht (The Throne of the Eternal) of Amritsar. It now functions through its three sub-centres at three corners of triangular India, viz., Patna, Keshgarh, and Nander, the places of the birth, the initiation, and the death of the Prophet.

The arrangement operated to place a pretty large amount at the command of the Guru, and enabled him to carry on a persistent opposition against the oppressions of mighty Moghal. And though the Sikh community is small and poor, the far-sighted policy of Guru Govinda enables it (through its central executive, the Siromani Gurudwara Prabandhak Committee) to spend not an inconsiderable amount for missionary work throughout the whole of India. The spirit of Guru Govinda is found to be still at work.

The Church Revenue is known by the name of दशवक् or the rate of the ten (the public). The proportion is generally taken to be one-tenth of one's income. The calculation is high and may cause hardship in some cases while in others may come to be more honoured in breach than in observance. Hazrat Muhammad has fixed the proportion of Zakat at 4¹/₁₀th of one's income. The other calculation which seems to be more practical and more popular, is to fix the lower limit at 1¹/₁₀th of one's income i.e. to pay in the cause of Religion, the income for a day out of the thirty days of the month. Every Sikh ought to pay this portion willingly and cheerfully.

The Prophet has given unequivocal directions about the payment of Dasabandha.

दशबन्ध-ए गुरु नाहि देवइ

म्युट बोल यो खाय ।

कहै गोविन्दसिंह लालजी

तिसका कुछ न विषय ॥

—*Gita-Govindam* (Rahetnamah)

The pot where the amount of the Dasabandha is collected is called गोलक. It is obligatory for every Sikh to keep the Golak.

गोलक राखै ना यो

छलका करै व्यापार ।

कहै गोविन्दसिंह लालजी

भोगै नरक हाजार ॥

—*Gita-Govindam* (Rahetnamah)

4. Six-Monthly (Mela)

The Fortnightly Dewan congregation was enjoined by Guru Govinda, in order that all the Sikhs of a village might meet together. And in order that the Sikhs of the whole country as well might come together, Guru Govinda devised, rather revised, the system of the Mela (Conference).

In former times, Mela used to serve the purpose, which is now-a-days served by Congresses and Conferences. The Leaders of the society used to meet together and decide the problems that faced the Community. Mela is derived from the root मल्ल which means to meet together. The sense of the meeting, as determined by the majority of the votes of the leading five men, was called Gurumata or the Order of the Guru. And Gurumata was to be resorted to for the decision of all the important problems of the Community.

काम पढत यो कुल कभिं ।
करत गुरुमता भिल कर सभिं ॥

—*Gita-Govindam* (Pantha-Prakas)

Gurumata is both the cause and the effect of the democratic spirit of the Sikh—his submission to the vote of the majority as the final arbiter in all cases. It is the outcome of the spirit of self-dependence, that Guru Govinda instilled in abundance. The decision of their own problems was to be made by themselves alone, by their own deliberations. It was not to be left to the fiat of a third party, nor to the oracle of the Smriti. There is little sense in thinking that our forefathers have decided for us in advance in the Smritis, all the problems that might confront their progenies in future. That indicates a lack of confidence in our own judgment.

Gurumata frees the Sikh from the meshes of the Smriti to which the Hindu is tied, and for the sake of which he has to bid farewell to commonsense. Problems as to whether it is permissible to cross the ocean, or to get the child-widow remarried, are decided by the Sikh with the help of commonsense. He has no need of casuistry for reconciling him to the unmeaning directions of the Smriti, by thinking that it will do him some occult good.

The Mahabharata says :—

प्रत्यक्षावेव धर्मार्थौ क्षत्रियस्य विज्ञानतः ।

तत्र न व्यवधातव्यम् परोक्षा धर्मयापना ॥

—*Santi-Parvam*, 134-2

“There is no mysticism in Religion.”

And the Sikh does not forsake the patent, for the sake of the occult.

Absence of any guidance in the Smṛiti, about the new problems of life, does not leave him confounded. He can decide for himself whether a Siamese Hindu may be admitted to social equality, in spite of there being no clear direction in the Smṛiti on that behalf.

In the system of Gurumata, there is bold recognition of the fact that there is divinity in every man, and this makes them all equal. So that "*everybody counts as one, and nobody as more than one*". The voice of the people is the voice of God, and the voice of the majority, is the voice of the people. And the Sikhs are to remember that where five of them meet, the Guru himself is present.

सिंह सुरहेत पाँच याहा मिले ॥

मम स्वरूप सो देखो भले ॥

—*Gita Govindam* (Surya-Prakas)

The time selected for the two six-monthly Melas, was Autumn and Spring, when the extremes of temperature subside. The Dewali-Amavashya in autumn, and the Dol-Purnima in spring have been fixed for the session of the two Melas, so that fresh notices are not necessary every year. All the Sikhs of the country would unite on those two days, in the chief Gurudwara of the province, and decide by Gurumata the problems that face them.

Those who say that there was no democracy in this country before the English came, would find in the Gurumata of the Sikhs a hard nut to crack. Even the Mahabharata shows acquaintance with the democratic form of government. Chapters 81 and 107 of the Santi Parva testify how Lord Krishna had established a Republic, after deposing the tyrannical Kansa from the throne of Mathura.¹ Because he favoured democracy, the trumpet

1. Radha Kumud Mukherjee—Hindu Civilization, p. 143.

of Lord Krishna has been called 'Panchajanya' or 'Democracy'. It is the same Panchajanya that Guru Govinda sounds again, and his clarion-call will unite together all the five sects of the Vedic Church and put an end to the Reign of Inequity. No other Prophet is known to have accepted Baptism at the hands of his own disciples, as Guru Govinda Sinha did, in order to prove the equality of all men. This earned him the admiration of all the world.

वाह वाह गुरु गोविन्द सिंहजी
आपहि गुरु-चेला ।

"Hail to you, Guru Govinda Sinha, who are
Leader and Follower at the same time."

He was afraid of none, and none need be afraid of
him who came for the emancipation of the lowly.

नीचको उचा करे
मेरा गोविन्द काहुते नां डरे ।

—*Adi Grantha*

"My Govinda is afraid of none; he raises up
the down-trodden."

Let all the down-trodden flock to his Mela and they
will be saved.

स्वार होइ सब मिलेगा
वाचे शरण यो होइ ।

5. Annual (Pilgrimage)

There is direction for pilgrimage in every religion. By coming all together in a particular place, the Community can realise its own strength. It also gives scope for exchange of views and feelings, between people assembling together from different quarters of the globe.

But the Hindu has the peculiar knack of turning a source of strength into a cause of weakness. In any case,

with a supreme indifference, he would allow every opportunity of securing strength to the Community, pass off unavailed.

After the Haz pilgrimage, the Musalman returns a different man. For he has visualised as to how vast his community is, and how widely spread over the face of the globe.

The numerical strength of the Hindus is greater than that of the Musalmans, taking the figure for all the countries of the World.¹ But there is no occasion for all the Hindus to meet together. The place of pilgrimage is not one—they are too many to be counted with one's fingers. There is also not a fixed time for visiting them. The consequence is that the individual has to undergo untold hardship in going round a pilgrimage, while the Community as a whole does not derive any benefit from it. So much energy is uselessly spent.

Here, as everywhere, Guru Govinda, tried to bring the matter into a system, so that the occasion might be utilised for increasing the strength of the Community. There was too much of decentralisation in all matters affecting the Hindus. Guru Govinda attempted centralisation. He laid down that in Amritsar, all the Tirthas are united, and that by going to Amritsar, one gets the benefit of visiting all of them. The Harimandir is to be visited on a particular day—the Dasahara day—which is associated with the march of triumph of Ramacandra. This is the day for all the Sikhs to meet, to form what has been called the Sarbat-e-Khalsa,² the full strength of the Order.

1. *Molt—Muslim World To-day*, p. 93.

2. *Cunningham—History of the Sikhs*, p. 150.

The Sikh Church was established to bring about the unity of mankind. It is the prophecy of Guru Nanak that the Faith would spread over the whole earth—Iran, Turan, Kabul, Kandahar, Mecca and Medina will all come under its sway.¹ The Sikh fervently hopes and patiently waits for the fulfilment of that Prophecy, for the day when the flag of Rudra Akal will fly over all the lands.

May the dream of the Sikh come true. May people from all the lands unite together to perform the great Vaiswanara Jajna (The Pan-Human Ceremony). The Holy City of Amritsar would be the seat of that 'league of nations', and they would march under the guidance of Ganadharā Govinda Sinha—the Last of the Prophets, and the Holiest of them all.

6. Life-long (Proselytisation)

The sixth duty that Guru Govinda enjoined on the individual, is proselytisation. It is to be practised throughout one's life, and as often as one can.

खण्डेकी पाहुल जिसै
सो शस्त्रों की धार ।
करे जीवका आपना
प्रारब्ध अनुसार ॥

—*Gita Govindam* (Rahetnamah)

"Proselytisation is like the edge of the sword. The more you whet it, the better it is. Let one practise it, as much as he can."

Numerical strength is a factor that no religious community can neglect. Otherwise it will soon find itself reduced to such a strait, that it is not allowed to practise its rites. The Hindus and the Parsis were guilty of gross negligence in this respect, and they are paying

• 1. Cunningham—History of the Sikhs, p. 467.

the penalty dearly. People can come out of the Hindu and Parsi fold very easily, but the door is hermetically closed against re-entry. A man who has nothing to enter on the credit side of his account book, but always something to enter on the debit side, is sure to turn a bankrupt in no time. A man who cannot assimilate food and thereby recoup the wasted tissues of his body, is already in the clutches of death. The foolishness of the Hindus and the Parsis in this matter went to such a great length, that even when a person lapsed away unintentionally, or was converted by force, he could never think of coming back to the religion of his fore-fathers, however willing he might be to do so. He was a loss to the Vedic Church, for generations together. It was Guru Govinda who saved the Arya culture from this slow but sure death. Guru Govinda prescribed the Pahul, not only for the re-conversion of them who had strayed away from the Vedic Church, he also had no hesitation in admitting new recruits even from those who are Christians or Musalmans by birth. "Whoever was willing to come, was to be allowed to come.

मुसलमान हुयि भावन धरै

मिलन पन्थमे यो हित करै ।

तौ इह उचित खालसे वीच

पाहुल लेहै उच कि नीच ॥

—*Gita Govindam* (Surya Prakash)

The administration of Pahul on a large scale brought so much strength to the Sikh community, that in no time it could beard the lion in his den. The Afghan mother is even now heard silencing her son with the name of Hari Sing Nalua.¹ The Pahul ceremony has been given

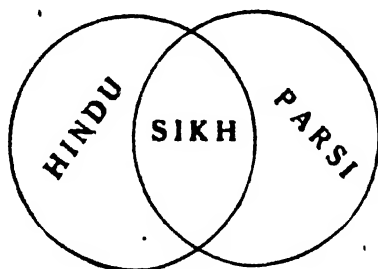
1. "Hari Raghle da" (Haria has come)—Tales from the Sikh History: Khalsa Historical Society, Rawalpindi.

the name of 'Amrita Sanskar' by the Sikhs. And as a matter of fact also, it acted as a manna in reviving the moribund Hindus and justified the name of 'Nectar'. In order that there might not be any difficulty in its administration, Guru Govinda made the ceremony very simple. Any five Sikhs can administer the Pahul. Some water is placed in a pot, and a cross-mark is drawn on the water with a Khanda (two-edged sword), and the water is then sprinkled on the head of the convertite, and he drinks a portion of it with the name of Bahe Guru (The Great Lord) and the ceremony is over. Any five Sikhs can conduct the ceremony. No priest is required for the purpose, and there is no need of expiation or any other preparatory or collateral rite.

Partly because the procedure of conversion has been made very simple, and partly because it has been laid down as the duty of every Sikh to gather one recruit at least in his life-time, it is hoped that the Sikh cult will spread over the whole of the world. In Christianity, the work of preaching the religion has been left in the hands of the professional missionaries. In Islam every private individual takes interest in the propagation of his faith. Christianity is thus losing ground in South Africa, in competition with Islam. By making it the duty of every Sikh to give his quota to the propagation of the faith, Guru Govinda ensures its expansion at least as much as that of Islam. It is not even three hundred years that Guru Govinda started his campaign. All its days of glory still lie ahead.

The Suddhi movement has given rise to a bitter controversy, both amongst the Hindus and amongst the Parsis. The house is divided against itself, which must

be stopped. And this can be stopped, if the work of Suddhi be left entirely in the hands of the Sikhs. Once a man has entered into the Vedic confederacy, through the gate of Sikhism, and has learnt to have regard for Aryan traditions (viz., the Cow, the Ganges and the Gayatri), after he has grown to love the Bhagavad Gita, his admission into the Hindu or the Parsi fold, if necessary, would be an easy step. The Sikh Circle is made up of exactly the half of the Hindu and the Parsi circles, consisting of the portion that is common to both.



Inter-marriage is prevalent between the Hindus and the Sikhs.¹ A Brahmin priest often conducts the religious ceremonies of the Sikhs.² Thus for a Hindu to become a Sikh, or for a Sikh to become a Hindu, is a matter of personal choice only. It may be as frequent as for a Vaisnava to become a Sakta, or for a Saktā to become a Vaisnava. There would be nothing unusual in it to attract the notice of the outsider. "I must first make it clear that for a Hindu to change to Sikhism is not a conversion, nor is it a lesser evil, as some are inclined to think. Conversion implies embracing an alien faith,

1. (i) Govinda Das—Hindu Ethics, p. 30.
 (ii) Khalsa Review—7th November, 1935, p. 29.
 (iv) Griffin—Ranjit Singh, p. 65.
2. Macauliffe—Sikh Religion—Vol. 1 (Introduction).

Nothing could be more ridiculous than to suppose that Sikhism is alien to Hinduism. Most certainly it is not, as it has sprung from Hinduism itself.¹ Poet Tagore also makes the matter plain: "What may be the political status of the Sikhs to-day, I cannot make myself look upon them as very far away from the Hindu religion for the simple reason that the fundamental ethical principles are practically the same. My father felt quite at home with his prayers in the Golden Temple (Amritsar). The Sikh religion scores on the other hand over Hinduism by its comparative freedom from dogma and the priestly rule. If the Sanatani Hindu of the upper classes would not be prepared to extend the ordinary rights of a civilised existence to the Harijans, they should not also cry against these unfortunate victims seeking shelter in the Sikh fold".² In the same family, one brother may be a Hindu and another a Sikh, as there are in many families. They have common history, common traditions and common interests. Thus the protection of the Hindu has been said to be the duty of the Sikh.

राखहु अब हिन्दुकी टेक ।

नहि जगमहि रहै न एक ॥

—Gita Govindam (Vicitra Natak)

The relation with the Parsi is equally intimate.

गुरु कहे ओ जेन्द है योइ ।

बन इये है हमारा शिख, तोइ ॥

—Gita Govindam (Rahet-Nama)

It is probably on account of this intimate relation between the Hindu, the Parsi and the Sikh, that bigoted Musalmans hold all the three in equal hatred. Sultan

1. Dr. Kurtakuti (vide Khalsa Review of 26 October, 1936).

2. Advance—15-9-1936.

Mahmud had ordered Firdāusi to be trampled under the foot of the elephant,¹ because in his *Shahnamah*, he sings the glory of all Zoroastrian Kings and not of a single Muslim King. Aurangzeb is said to have interdicted the study of Hafiz's *Diwan*,² because of the Sufism that it teaches, and Iqbal ridicules Hafiz for the very same fault (of Sufism).³

Be that as it may, the relation between the Hindu, the Parsi and the Sikh, is very close and intimate. One can easily enter into the Sikh Church by means of Pahul-Baptism, and then walk over to the Hindu or Parsi branch if he so chooses. Thus the Pahul ceremony need not be considered as the gate-way to Sikhism alone, it is the great porte to Hinduism and Parsi-ism as well. By opening the gate of Pahul, Guru Govinda has laid the enemy low on the floor. May the Hindu and Parsi open their purse in giving unstinted support to the Pahul ceremony more and more, and ever and ever.

That they are guided by the same scripture, flock to the same Gurudwara, join in the same congregational prayer, pay *Dasawandha*, for the same purpose, submit to the arbitration of the same Gurumata, and go on pilgrimage to the same Tirtha, increases the solidarity of the Community to such a great extent as to enable them to pay any enemy back in his own coin.

Hazrat Muhammad wanted to bring about the unity of mankind, by changing the Arya to an Anarya cult, and Guru Govinda tried to turn Anaryas into Aryas. If the sublimity of the Veda, the Mother of all Scriptures,

1. मारा कहम दीदि कि दर पाय-ए पिल ।

तन तुरा विसायेम चूँ दरिया-ए नील ॥

—*Shahnamah*.

2. सुरखोना अल दरवाजा-ए मधखानाहा ।

जलुहुदुजद-ए रुए जान-ए काशानाहा ॥

—*Asrar-i-khudi*.

and the excellence of the Gita, the Scripture of all Scriptures, makes the Aryan culture a covetable one, then the attempt of Guru Govinda deserves all our devotion. Moreover it would not do to forget the fact that the Unity of Mankind is largely dependent on the Unity of Faiths, and Unity of Faiths presupposes a comprehensive Scripture,—one that is capable of synthesising the truth of all the rest. Otherwise there will be quarrel and strife in place of unity. This is where the Semitic Prophets failed, for they lacked the spirit of synthesis, while Guru Govinda is on the way to success, for he knows the lesson and the value of synthesis. Thus he extols the Gita, for in the matter of synthesis, no other book can surpass the Gita. It is calculated to synthesise not only all the religions that there are, but also all those that may yet come to be. For no religion is conceivable which will consist of factors other than the elements of Karma, Bhakti and Jnana, in different proportions though they may be. The Gita provides for all the three Yogas. And Guru Govinda subscribes to it. As a matter of fact Guru Govinda adopts the ideal of the 'Unity of Quests' rather than the 'Unity of Creeds' to be the principle of his life, and thus he entertains as much love for the Hindu as he does for the Parsi; and he repeats and echoes the voice of the Gita—the book of synthesis of the Hindu and the Parsi cults.

The Kara Wristlet prescribed by Guru Govinda is only a modification of the Sacred Cord worn by the Hindu and the Parsi, and may be said to be the emblem of Hindu-Parsi unity. The Hindu wears the Sacred Cord on the shoulder and the Parsi on the wrist. But both these come to be concealed by the upper garment. Intrepid that Guru Govinda was, the idea of wearing the badge of

national unity, concealed under the robe, did not appeal to him. He gave directions that the cord was to be worn openly on the wrist. The sacred cord of the Hindu is made up of Karpasa thread, that of the Parsi, of wool. Both are made of such stuff as is liable to be easily torn away by the admirers of Aurangzeb. Guru Govinda decided that the Sacred Cord of the Sikh would be made up of metal, which none could break. As iron is the cheapest of metals, and thus within the reach of all, the democratic spirit of the Sikh has adopted the Iron-Coir as the mark of National Unity. The Akalis, however, sometimes put on a bangle of brass¹ instead of one of iron.

For facility of movement Guru Govinda recommended the use of Knickers in place of Dhoti, and he desired every Sikh to wear a Kripan as the mark of militancy. The Knicker, the Dagger and the Bangle are the insignia that point out the Sikh.

During the period of mourning one does not shave himself. Foreign domination counts as a period of mourning for the nation. Long hairs may serve to remind one frequently of the central purpose of his life. These may be the considerations that led Guru Govinda to preserve his hairs.² Probably he remembered that Lord Krishna has been called केश-व³ and हृषी-केश. And the Sikhs, in imitation of Guru Govinda, wear long hair and beard, and carry a comb on the head for dressing the hair. Those who wear the beard are called Keshdhari or extremist Sikhs, and others are called Sahajdhari or moderates.

But the Iron Wristlet is par excellence the characteristic mark of the Sikh. It does not require to injure any.

1. तारत् चन्द्र राय—शिखगुरु ओ शिखजाति, p. 79.

2. तिनकडि वन्दोपाध्याय—गुरु गोविंदसिंह—p. 253

3. Hairy.

limb, as piercing the lobe of the ear for the Hindu, or circumcision for the Musalman. It does not depend on any accident, such as keeping the Queue, which a bald man cannot grow. It is a modification of the same Sacred Cord, that the Hindu and Parsi wears, only that it is made of a metal. It has also been said to be the indication of a 'dedicated life.'

आया हुकम अकालदा हातबान्धा गाना ।

मख पन्थ कर खालसा विच दोह जाहाना ॥

Now-a-days when all the nations of the world are coming to a common standard in the matter of dress, *the wristlet alone will serve to point out the Sikh to a brother-Sikh, as well as to others.*

The Veda, the Mahabharata and the Grantha-Seba may be said to be the three land-marks in the history of development of the Arya Religion. The Veda marks the birth of the religious consciousness, the Mahabharata marks its development, and the Grantha-Seba its democratisation. Prinsi-Gatha is the essence of the Veda, the Gita is the essence of the Mahabharata, and the Gita-Govindam is the essence of the Grantha-Seba. The Gita is the best presentation of the Religion of the Veda, and Gita-Govindam is nothing but the application of the Gita to the collective life of the Community.

These three books have certain features which are peculiar to them alone. The Veda is the *earliest* book of the human race. The Mahabharata is the *biggest* book in the literatures of the ancient World. It is *encyclopaedic* in its treatment—Religion, Politics, Philosophy, History, Geography—there is no matter which it does not deal with. At the same time the psychological development of the main characters has been depicted with such skill, that it compares favourably with the best short French

Stories of the Twentieth Century.¹ The Grantha-Seba marks a new departure in the compilation of Scriptures. It is not the composition of one man, but a collection of the composition of many poets. They did not belong to one Province—some came from Bengal, some from Deccan, and others from Guzrat. Nor do they belong to the same religion. As many as three of them are Musalmans. It should not, however, be supposed on that account, that the work lacks unity of purpose. The identity of the Editor preserves the unity of the book. Nor should it be lightly supposed, that the importance of such a collection is not greater than that of Palgrave's Golden Treasury or Mazumdar's Chayanika. This claim is made, not only on account of the supreme seriousness of the subject-matter dealt with; the claim is based also on the fact that the compiler made the collection, while under an inspiration. That is the reason why Guru Arjuna preferred to be roasted alive in boiling oil, rather than agree to change a single word of his collection.²

The Grantha-Seba is the model of the Scriptures of the future. A single book is no longer likely to be accepted as the 'sole Gospel in future, and a collection from many books may succeed. Judging by the test that "what is most inspiring is the most inspired" the Grantha-Seba, which brought a nation into being, has got to be admitted as an inspired book. Well did the Gurus lay the foundation of a World Theosophical Society even in the dark days of the Moghal Rule.

If any one would allege that the Sikh cult is Unvedic, it would only argue his own ignorance. The Sikh cult was

1. Vaidya—Mahabharata—A Criticism.

2. प्रवासी—1341—(अग्र-हायन, p. 174) पं. क्षितिमोहनसेन.

3. Fletcher Williams—Thoughts on God and Religion, p. 48.

promulgated only to save the Hindu and the Parsi from extinction. It came, not to destroy the Vedic Religion, but to fulfil it. About Nanak Shah, Guru Govinda writes as follows :

यिनै वेद पठ्यो सो वेदि कहाये ।

तिनै धरमके करम निजै चलाये ॥

—Guru-Govindam (Vicitra Natak)

"Nanak Shah was so proficient in the Veda, that he was called a Vedi. And that enabled him to reform the religion."

That the Sikh cult is based on the Veda, will be evident from its central formula which runs as "एक ओं सत्नांम." It is with this Mantram that the Grantha-Seba starts, and it is this sacred formula that is recited in all the ceremonies of the Sikhs. According to the Srutis, the utterance of Om-kara was prohibited in the presence of the Sudras. Guru Nanak made Omkara a public utterance, without the restriction of caste or tribe.

Omkara is the root mantra of the Vedas.¹ The act of making Omkara accessible to all, tantamounts to declaring that the Veda is accessible to all. In this view of the matter, Guru Nanak may be said to be the precursor of Maharsi Dayananda Saraswati. Guru Nanak laid the foundations of the Sikh Society, and Guru Govinda converted it into a 'Brotherhood of Lions'. This single act of his would serve to keep the memory of Guru Govinda ever respected in the history of Mankind.²

1. (i) प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु । —Gita, 7-8.

(ii) ओं तत्सदिति निर्देशः ब्रह्मणा विहितः पुरा । —Gita, 17-23.

(iii) ओमित्येकाक्षरं ब्रह्म व्याहरन् मामनुस्मरन् । —Gita, 8-13.

The Buddhists say ओं मणिपद्मे हुम्. (Parsi, "Om.en.")

2. Vawani—In the Sikh Sanctuary, p. 30.

In the battle-field of Kurukshetra, Lord Krishna had cured Arjuna of his effeminacy, and infused into him the Kshatriya spirit of fearlessness. On the same Kurukshetra of yore, Guru Govinda echoed the self-same Gospel and brought into being, not one, but a whole race of Arjunas. The changed mental out-look operated on the physical plane as well, and is a tangible and indelible evidence of the greatness of Guru Govinda. "A living spirit possesses the whole Sikh people, and the impress of Govinda Sinha has not only elevated and altered the constitution of their minds, but has operated materially and given amplitude to their physical frames."¹

We may leave out of account the case of the Punjabis, Kshatriyas or Jaths, who had been a martial race from before. But of the five disciples, who were the first to accept the mission, who surrendered themselves completely to the order of the Guru, and are known in the Sikh history as Panch Piyara, (or the Beloved Five) as many as three were neither Punjabis, nor Kshatriyas.² Bhai Hukum Chand was a washerman of Guzrat, and Bhai Saheb Chand, a Barber of Berar, and Bhai Himmat Rai, a potter of Orissa.³ Guzrat or Orissa has no reputation for bravery, and the barber and the washerman has no position in the Hindu society. But these were the first Sikhs, and yet the voice of their sons struck terror into the heart of the Pathans, and arrested the onward march of the Germans.⁴ Just as in Bengal, the mother lulls the boy to sleep, by frightening him with the name

1. Cunningham—History of the Sikhs, p. 123.

2. Kartar Sing—Life of Guru Govinda Sinha, p. 111.

3. वसन्त कुमार वन्धोपाध्याय—गुरुगोविंद सिंह, p. 41.

4. (i) The Guru-Dwara Reform Movement (Desa Sevak Book Agency).

(ii) वेणीप्रसाद—गुरुगोविंद सिंह, p. 187.

of the Bargi (Marhatta horseman) the Afghan mother, even now, lulls her boy to sleep with the name of Hari Singh Nalwa.¹ "Hari Ragh le da (Hari has come)." It was Guru Govinda who realised the ideal of the Gita and brought the Gita to life.

He seeks inspiration from the life of Srikrishna.

तेघो हि बल कृष्ण है

कंस केशी पाकड गिराया ।

बड़े बड़े मुनि देवते

कोइ युग तिनहि तान ताया ॥

—*Gita-Govindam* (Bhagabatiki War)

And stated that all that he did, was to translate the words of the Lord into the current language.

दशम कथा भगवतकी

भाषा करि बनायि ।

अपर वासना नाहि प्रभु

धर्मयुद्ध चायि ॥

—*Gita-Govindam* (Krishnavatar)

The Veda, the Gita and the Gita-Govindam—we cannot give up any of them. The Vedic Mantras will be used in our ceremonies, the Gita would point out to us the goal of life, and the songs of the Gita-Govindam will be on our lips, as we advance in the march of life.

Guru Govinda took a more comprehensive view of the Vedic Religion than any other reformer had or has done.

The movement of Raja Ram Mohan Roy neglects the value of the Scripture. Yet the Scripture is the basis of religious nationalism. In consequence, Brahmoism is limited to the educated few only, and has failed to rouse

1. (i) Latif—History of the Punjab, p. 498.

(ii) बन्दुकार इवशमां—शिखांकां उत्थान और पतन, p. 143.

any enthusiasm in the masses. It suffers from lack of vigour.

Swami Dayananda's movement is free from this defect. But he did not take full notice of the Iranian branch of the Vedic culture; he does not also emphasise the truth that the Sastras were made for man, and not man for the Sastras. He, therefore, left the question of the Niyoga where it was, and failed to evolve any system like the Gurumata for the decision of such perplexing matters.

Both Sri Krishna Chaitanya and Ram Krishna Param-hansa reached perfection in the way of the Bhaktiyoga. In the *intensity* of the love for God, few can be compared with Sri Krishna Chaitanya. The Madhurya sentiment finds its highest and the purest expression in him. While Ram Krishna is noted for the *extensity* of love. He worshipped God with all the six varieties of love—Santa, Dasya, Sauta, Sakhya, Madhurya and Vatsalya. But neither of them two, took up the task of nation-building. It is in Guru Govinda that we find the combination of deep religious devotion with rare constructive ability.

Guru Govinda combines the Hindu and the Parsi cultures. He not only took up the spirit of Parsi culture (viz., an-iconic worship) but its form as well. He took up the Parsi mode of dress viz., दुकुल (Pajama), कशुव (Ackan), and चण्डातक (Knickers). He freely used the Persian language as well. The Jafarnama, which forms a portion of the second part of the Grantha-Sebā, has been composed entirely in Persian. One can find in it the homage of Guru Govinda paid to Akala, in the language of the other branch of our Aryan forefathers.

कि उरा गहर आस्तु
वर मुल्क ओ माल ।

ओ मारा पनाह आस्त
याजदान¹ अकाल ॥

—*Gita-Govindam* (Jafarnama)

“Aurangzeb's vanity rests on land and wealth.

My shelter is adorable Akal.”

Many a Hindu feels elated at the idea of claiming kinship with a powerful community like the Sikhs. But when the Sikhs say that they are not Hindus, these people get annoyed, and either cut off all connections with the Sikhs, or use their energies in proving that the Sikhs are Hindus. In consequence, the Sikhs repeat with greater force, that they are not Hindus. Sardar Kartar Singh, in his excellent work on the life of Guru Govinda makes the statement, unpalatable to most Hindus, that the attempt to prove that the Sikhs are Hindus “is bound to fail” and Sardar Kuhn Sinh writes a book under the name “हाम हिंदु नाहि” “We are not Hindus”.

There can be no denying that Guru Govinda was *not* a Hindu, and that Sikhism is not another sect of Hinduism like that of the Saktas, Vaishnavas, Ramanujis or the Radha Swāmis. Guru Govinda had come down to combine the Hindu and the Parsi cults. To call him *only* a Hindu, is as much a mistake as to call him *only* a Parsi, (on seeing his Payjama and Ackan). Neither the Hindu nor the Parsi element in his make-up can be altogether denied. He is the joint product of the two branches of the Atharva Veda—the Hindu and the Parsi branch. He is the representative of both the branches of the Vedic culture i.e., he is a Hindu-Parsi and a Parsi-Hindu.

1. याजदान is a name of God in the Persian. It is derived from ‘यजत’ which is the word for an angel in the Zoroastrian literature. In the Veda we find the form as यजुन् as भद्रं पश्येम अक्षमिन् यजन्ना.—*Rig.* 1-89-8.

2. Kartar Singh—Life of Guru Govinda Sinha, p. 286.

Of course even amongst the Sikhs, there was a class of people, who liked to identify the Sikhs with the Hindus. In consequence Icons began to be kept in the Guru-dwaras, and the caste-system also began to raise its head stealthily.¹ Some Hindus think that this was a move in the right direction. They fail to see that these customs are repulsive to their Parsi brethren. What is worse still, these customs would operate to break up the solidarity of the Sikh and make him as weak as the Hindu. There is no surer way to render the attempts of 'Guru Govinda' abortive. Let them think over coolly and they will find that there is no reason to take exception to the desire of the Sikhs to continue as a distinct community. If the Sikhs lose their distinct traits, it is a great loss to the Hindus and not a gain.

By counting the Sikhs as Hindus, the numerical strength of the Hindus may appear a little larger for the time being, but if thereby the Sikhs lose their characteristic mobility and become as inert as the other Hindus, that would be nothing short of a disaster to the Hindus.

The vitality of the Vedic Religion, the force of its expansion, is laid in the Sikh. He represents the progressive element of the Vedic confederacy—its dynamic aspect. If the soul-force of the Sikh is killed, if the Sikh is robbed of this vitality, and rendered as innocuous as the Hindu or the Parsi, the flame of the Vedic Religion would also die out. It is, therefore, a matter of congratulation that the Singh-Sabhas, and the Akali associations, under the lead of the Chief Khalsa Dewan and Siromani Gurudwara

1. (i) Macauliffe—Sikh Religion, Vol. I (Introduction).

(ii) Farquhar—Modern Religious Movements in India, p. 340.

2. Macnicol—Indian Theism, p. 136.

Prabandhak Committee, are taking steps to ensure the preservation of the special features of the Sikh character.

An extract may be made here from the auto-biography of Babu Rajnarayan Basu, to explain the relation between the Vedic Religion and the Sikh Cult. "Many leading men of Calcutta like Dr. Rajendra Lal Mitra and others were present at my lecture 'On the Superiority of Hinduism'. Dr. Mitra told me afterwards 'When you said that the religion of the Veda, and the present-day Hinduism are one and the same, though they may look different, I could not follow you. But when you added, that the boy Ramacandra is the same individual, as the adult Ramacandra, though they look different, the matter was clear to me.'"

As a matter of fact the relation of the Sikh cult to Hinduism is as intimate as possible. "The Brahmin priests help them to wed, help them to die, and help their souls after death to obtain a state of bliss." "Except in the mode of performing public worship, and in the profession of benevolent sentiment for all mankind, there is little difference between a Nirmala Sikh and an Orthodox Hindu." The Hindu and the Sikh intermarry, and in the same family one brother may be a Hindu and another a Sikh.¹ The Sikhs also observe the Dipali and the Holi festivals along with the Hindus.²

1. The Gurudwarā Reform Movement (The Desh Sevak Book Agency), p. 163.

2. राजनारायण बसु—आत्मचरित, p. 87.

3. Macauliffe—Sikh Religion, Vol. I—Pl. VII (Introduction).

4. (i) Wilson—Essays on the Religion of the Hindus, Vol. II, p. 142.

(ii) Macnicol—Indian Theism, p. 154.

5. Govinda Das—Hindu Ethics, p. 30.

6. Macauliffe—Sikh Religion, Vol. II, p. 79.

Those, therefore, who rush to make the statement that "Sikhism is a form of Islam bereft of circumcision and cow-slaughter"¹ are deluded by the long beard of the Sikh. Neither their insight is keen, nor have they any acquaintance with the Sikh literature. Not to speak of the Sikh literature, they have little knowledge of the religious history of India on the whole.

Guru Nanak laid the foundation of the Sikh cult. He appeared subsequent to Kavir. And a great many sayings of Kavir have found place in the Grantha-Seba. So let us start with Kavir.

Kavir is said to have been a Jolha (Muslim weaver) by birth. Thus the belief is very common that he had tried to combine the Hindu and the Musalman Religions. But the influence of Islam on Kavir is almost nil. He was to all intents and purposes, a Hindu. He had taken initiation at the hands of Ramanuja, the chief Vaishnava reformer of the age. The name "Rama" was his Ista-Mantra, or supreme sacred formula. He had implicit faith in the Law of Karma and Rebirth, which are repugnant to Islam. There is thus little reason for thinking him to be a Musalman.²

This is so far as Kavir is concerned. Nanak Shaha moves one step further towards Hinduism. His sacred formula "एक ओ सत्नाम" reminds one of the Rigvedic line, "एकं सद् विप्रा बहुधा वदन्ति।" (Rigveda, 1-164-46).

He had rejected idololatri but did not give up Hindu Mythology.³

1. Vide quotations in

(i) Raja Gopal Chariar—The Vaishnava Reformers of India, p. 118.

(ii) Vaswani—In the Sikh Sanctuary, p. 84. "

2. Farquhar—Outlines of Religious Literature, p. 333.

3. (i) Farquhar—Religious Literature of India, p. 337;

(ii) Macnicol—Indian Theism, p. 149.

Guru Govinda advanced to the brink, and composed the hymn of Chandi.¹ It is Guru Govindā, who gave to the Sikh cult its present form. He is the least Islamized. He rather tried to cure Sikhism of its Islamic influence if any.

Of course the Sikhs are not Hindus.² There are certain elements in the Sikh cult (such as iconoclasm) which are opposed to Hindu sentiment. But simply because they are un-Hindu, it would be rash to infer that they are un-Vedic. Those who, through the grace of Maghavan-Zarathustra, have got any acquaintance with the Bhargava Upastha, know it quite well that the Angirasa Veda does not constitute the whole of the Atharva Veda—the Bhargava Veda has an equal claim. The Veda does not provide for the worship of the Deva (carnate) alone, it provides for the worship of the Asura (disincarnate) as well. Thus the un-Hindu is not necessarily the un-Vedic.

The un-Hindu elements that there are in the Sikh cult, Nanak Shaha had derived from the Bhargava Veda. This is why the Muslim historians say that Guru Nanak got his inspiration from Khizir himself.³ Muslim traditionists, when they want to avoid making any direct mention of Zarathustra, refer to him as Khizir. The word Khizir means 'ever-green,' 'ever-living'. The 'H' of Sanskrit becomes changed to 'Z' in Zend [e. g. Aham = Azem (I); Bahu = Bazu (hand)]. Thus the word इति becomes changed to जरई in Zend. The word उद्ग means 'flash.' It is connected with the same root as उषा (dawn), जरयुषत्र (जरत् + उषद्, Green Glow) means one, whose appearance is ever-green (fresh). Thus the words Khizir and Zarathustra agree in their import. Zarathustra is the

1. Farquhar—Outlines of Religious Literature, p. 339

2. Cunningham—The History of the Sikhs, p. 56.

Prophet of Iraq. It is said that all the Sufis receive their inspiration from Khizir alone.¹ The Sufi movement took its birth in Iran. Before it came in contact with Persia, and got a glimpse of Zarathustra, there had been no Sufism in Islam. It is on the Persian sect of the Shias, that Khizir has a greater hold. [The Nawab of Murshidabad still performs the Bera Ceremony in the month of Bhadra, in memory of Khizir.] All these facts tend to identify Khizir with Zarathustra.

The Koran also refers to Khizir and suggests, that Moses got his inspiration from Prophet Khizir.² In plain language this means that Moses founded Judaism on the model of Zarathustra's cult. Islam is only a modification of Judaism. Thus the cult of Zarathustra would seem to be the ultimate source of the Semitic Faiths. If it was possible, for Semitic Prophets like Moses and Muhammad to follow the model of Zarathustra, it was far more easy for Guru Nanak, an Arya that he was, to walk in imitation of Maghavan Zarathustra. If one sees in the Sikh cult, the influence, not of Parsi-ism, but of Islam, his illusion is as great as that Duryodhana, who through the Magic of Maya, mistook glass for water in the Durbar of Yudishthira.

Moreover though Guru Nanak had again and again made friendly overtures to the Musalmans, by declaring the unity of the Puran and the Koran, the inhuman tortures that were inflicted on the Sikhs (being, under a Royal edict even hunted down like wild beasts whenever found),³ made the feelings of the Sikhs subsequently very

1. Browne-Literary History of Persia, Vol. II., p. 498.

2. Koran-Sura, 18-65.

3. "A Royal edict was issued ordering all who professed the religion of Nanak to be taken and put to death whenever found."—Ganda Singh—Life of Banda Singh Bahadur, p. 255.

bitter to the Musalmans. Ahmad Shah Abdali had defiled the Hari Mandir (Golden Temple) at Amritsar by killing a cow there. The Sikhs are not timid like their Hindu brothers. They retaliated and got the temple washed with the blood of pigs by Afgans in chains, at the point of the bayonet.¹ The Nihang Sikhs still carry the tusk of a boar within their turbans. Whenever they have to take any food touched by a Musalman, they would purify it, by contact with the boar's tusk.² The Akalis could ill tolerate the Muezzin's call.³ There is therefore not much reason to think that the Sikhs are Islamized.

Of course the Sikh cult gives as much freedom from the unnecessary restrictions on food, drink, marriage and the like, as Islam does, and thus there is a similarity with Islam in this respect. *But one might say that the similarity is not greater than that between two contending armies similarly armed.* If Islam was to be given a fight, it must not be allowed to stand on a vantage ground; that is what the Sikh Gurus aimed at.

The Musalman has not to search for a particular Gotra or Kula in order to contract a valid marriage, he has not to enquire about the caste in engaging a cook, he is not dependent on a priest in order to perform the last rites of his father. There is no restriction to the scope of his expansion, and the Musalman spreads over in all directions like a drop of oil on the water.

The result is not far to seek. Buddhism makes the Hindus akin to the Burmese. But not a single Hindu family has settled in Burmah, while the number of the

1. Cunningham—History of the Sikhs, p. 149.

2. विनयकृष्ण सेन—हिन्दुसंगठन, p. 27.

3. (i) शरत् चन्द्रराय—शिख गुरु ओ शिखजाति, p. 124.

(ii) Griffin—Ranjit Singh, p. 136.

Musalmans that have gone over from Chittagong, and married and settled there is legion. The Namasudras are better cultivators than the Musalmans, more thrifty and more painstaking. But when a new Char-land arises in the Padma, thousands of Musalmans flock there, but not a single Namasudra ventures. He is always hesitating as to whether he will be able to secure a barber, a washerman, a priest or a fellow-casteman.¹ The Sikh has no caste to lose and is not afraid of these bugbears.

Islam places no weight on birth or caste or class. It affords the fullest scope for the development of one's personality. It does not forbid the use of arms to the weaver, or the use of the scripture to the oilman.² It does not close the throne to the son of a slave. This liberality of Islam acts as a strong incentive to every individual Musalman, and mobilises the whole society and is a source of strength to the community. The outlook of the Sikh is equally broad and procures for him a greater strength, for thanks to the lesson of the Gurus, he is better disciplined. The Sikh is afraid of nothing, and is, therefore, independent of everything. The pen-picture drawn by poet Nabin Sen is truer of the Sikh.

सम्पद साहस लङ्की तरवार

समुद्र वाहन नक्षत्र काण्डारी ।

भरसा केवल शक्ति आपनार

शय्या रणक्षेत्र गुरु प्राणकारी ॥³

(पलाशिर-युद्ध)

"Boldness is my only stock, and the sword the only companion. The Sea is my ride, and

1. विनयकृष्ण सेन—हिंदुसंगठन,—p. 71.

2. 'Abu Hanifa was a Weaver, Bukhari, an Oilman. Their position in Islam is next to Hazrat Muhamamad alone.

the star, is my guide. I rely on my own strength alone, and the battle-field is my bed and the Guru is my only saviour."

To hold that Sikhism is an imitation of Islam is a large assumption. The sect of the Vira Śaiyas had flourished in the country long before the Muslims came. Theirs is a cult of personal God, yet they do not permit idolatry. They have no caste prejudices—people of all castes dine together. There is no child-marriage amongst them. 'Remarriage of widows is permitted.' All these customs, the Sikh inherited from the Vira Saiva.

The only feature in which the Sikh differs is that, unlike the Vira Saiva, he does not shun a meat diet. No doubt before the time of Guru Hara Govinda the Sikhs also were restricted to a vegetarian diet. But that warrior-prophet removed the restrictions in this matter and Guru Govinda confirmed the practice unmistakeably by permitting the slaughter of a goat in the hermitage of Madhoda Vairagi, subsequently known as Banda Bahadur. The meat diet is recommended by the Agama School, and the Sikh cult seems to be the result of the fusion of the Vira Saivas and the Agamites.

The Auto-biography of Guru Govinda Sinha (विचित्र नाटक or the Wonderful Drama, as it is called) makes a reference to the mother-cult of the Agama.

सप्तशृङ्ग लिह नाम कहावा ।
पाण्डुराज यहि योग करीवा ॥
रहि हाम अधिक तपस्या साधि ।
महाकाल कालिका आराधि ॥

—*Vicitra Natak*

1. (i) Farquhar—Outline of Religious History, p. 263.
- (ii) Macnicol—Indian Theism, p. 179.
2. श्रीगुरुगोविन्दसिंहजी—यशोवन्तसिंह, p. 233.

"I spent in austerity some time in worshipping Kalika (the energy of Mahakal Akal) on the summit of Sapta Sringa where King Pandu had practised discipline in old days."

The ideal of the Āgama as delineated in the Mahanirvāṇa Tantra deserves a comparison with the practical turn that Guru Govinda gave to it in framing the Sikh Community.

There is to be only one caste—the casteless caste. They will be called सामान्य (Samanyas) or Democrats.

Mahanirvāṇa Tantra (Chapter 8—Verse 4.)

They are entitled to follow the three professions: the Pen, the Sword and the Plough—of the three leading castes.

Mahanirvāṇa Tantra, 8-11

They would unite in चक्र or congregational prayer.

Mahanirvāṇa Tantra, 8-206

There is no distinction of tribe and caste, in congregational prayer.

Mahanirvāṇa Tantra, 8-219

Nor need of any icon.

Mahanirvāṇa Tantra, 8-210

The merit of a prayer in the congregation, is infinitely greater than individual prayer.

Mahanirvāṇa Tantra, 8-119

The merit of a conversion—of bringing a recruit to the Community—is incomparably greater than that of any other service.

Mahanirvāṇa Tantra, 14-187

Thanks to the imperfect education of the Universities, there is, in the educated class a prejudice against the Tantras. But the Mahanirvāṇa Tantra would be found

to be as chaste as a hand-book of Ethics, or Sociology. And it certainly testifies the greatness of Guru Govinda, that he reclaimed all that was best in the Agama literature. His father, Guru Tegh Bahadur came to have an acquaintance with the Agama literature, during the course of his tour in Assam. Agama is the cult of expansion, and Purana of contraction. And Guru Govinda could hardly afford to neglect the support that the Agama gives to the Philosophy of Self-Expression which is Guru Govinda's method of interpreting the Veda. Dr. Sir Gokul Chand Narang, in his admirable book *The Transformation of Sikhism* gives an able account of the rise of the Sikh Power. In this thesis he has conclusively proved that the Sikh cult came into existence in order to resist the onset of Islam, and not to assist it.

Thus it has been held by competent authorities that Islam touched only the outer fringes of Hinduism, and had no influence on its basic principles.¹

On the other hand regarding the influence of Hinduism on Islam, we might refer to what a Musalman author has said viz. that there is a secret desire in the heart of many of them to be known as Hindus. "Nothing pleases them more than when they are mistaken for Hindus."

Muslim Review (March 1932, p. 7)

All honour is due to the great Prophet who enabled Hindus and Parsis to maintain this superiority. The Hindus were going to die of inanition, and Guru Govinda saved them from that sure death. Only he can appreciate the greatness of Guru Govinda who has ever earnestly attempted a solution of the National needs.²

1. (i) Farquhar—Outline of Religious Literature, p. 2.

(ii) Mackenzie—Hindu Ethics, p. 181.

2. वसन्तकुमार दन्डोपाध्याय—गुरु गाविदासिंह. p. 71.

The Hindu has cast off his age-long lethargy and timidity, and started a march of conquest. And Guru Govinda is the leader of that march of triumph.

Prior to his time, no general ever conceived the idea of raising an army from men who were believed to be unclean or polluted from the time of their birth. But the inspiration of the tenth Guru altered what had hitherto been deemed the dregs of humanity, into warriors, whose powers and loyalty never failed their leaders.

The Vedic culture has sometimes been compared to an octopus which sucks out the life-blood of any other animal that comes within its grip and then throws away the dead bones.³ Many a race—Tartars and Huns, Dravidians and Sumerians—have lost their individuality and been assimilated to it. Guru Govinda started the movement for re-absorbing the Musalmans.

Islam got the better of the Hindus and the Parsis and of the Jews and the Christians as well. The hold of Islam on its followers is very great. Once a people accepted Islam they were never known to have recanted.⁴ Guru Govinda worked a miracle. Thousands of Musalmans like Sayed Buddha Shah, took shelter in Guru Govinda, and fought against his enemies. The hold of the Sikh Panth on its followers is greater than that of

1. Macauliffe—Sikh Religion, Vol. 1 (Introduction).

2. Macauliffe—The Sikh Religion, Vol. V, p. 100.

3. (i) Vincent Smith—History of India, p. 368.

(ii) Macauliffe—Sikh Religion, Vol. I (Introduction)

4. Stoddard—The Rising Tide of Colour, p. 65.

Islam.² They have died by thousands but never recanted. Reverence for the Scripture and congregational prayer keep them straight in the path.

Then again the Sikh Panth succeeds in a degree greater than any other previous faith, in combining restraint and mobility, the spirit of self-control and the spirit of self-development. The self-restraint of the Sikh has not made him a libertine. Freedom, in his case, (as in some religion) has not degenerated into licence. He has removed the conflict between politics and religion. He does not eschew all politics from religion like the Hindu, nor does he want to force his religion on others with the help of the sword. He is confident that its intrinsic worth will win for Sikhism the hearts of all those who believe in God or men.

The detractors say that "the Koran or the Sword" were the usual alternatives of Islam. The friends deny this.² But even they cannot deny that "the Koran or the Jiziya" were the two alternatives.³ This attitude, can hardly be justified. Yet the Parsis and the Hindus meekly submitted to it, for disbanded and disunited as they were, they did not see any way out. The Sikh teaches them as to how to put a stop to this great inequity.

1. Cf. Tagore

तरुसि कहे करुणा तोमार
हृदये, रहिल गाथा ।
या चयेछ नार किछु वेशी दिव
वेणरि सङ्गे माथा ॥

—*Katha O' Kahini*

"Tarū Sinh replied—Thanks for your mercy. Your want my hairs (religion) alone. I shall give something more, my head as well."

2. Sell—Faith of Islam, p. 363.

3. Sell—Historical Development of the Koran, p. 120.

The Sangat alone can resist the onslaught of Islam. For it was organized by Guru Govinda for that purpose. But to conclude on that account that Guru Govinda intended the annihilation of Islam, is to commit a grave error. He had taken up the arms in defence, and never in offence. And in defence also he took up the arms only when all other means failed. Firstly he had never lost sight of the fact that all men are equally the sons of the same God, irrespective of being an Arya or an Anarya.

या-कउ छुट गये भ्रम उरका ।

तिह आगे हिन्द किया तूरका ॥

—*Gita Govindam* (Chauvis Āvatar)

Secondly he was fully aware that even as a matter of policy, if not as one of principle, there should be amity between the different people living in the same country. For when the nation is divided in rival groups, which lose their energy in fighting with each other, it is sure to fall a prey to a third party which does not dissipate its energy in that way. Just as the members of the family have to put up with each other's drawbacks, in order to keep the family intact, similar is the case with people living in the same country. They have to avoid all matters that bring about the disruption of the National State. So Guru Govinda asked them to live in mutual friendliness.

खावे खावाय हासे दोनोकेर ।

देग उपदेश यथा हित हैर ।।

It is the same idea that moved Mahatma Gandhi to offer a blank cheque to the Musalmans, at the Round Table Conference.

A spirit of healthy comparison is inevitable, nay even desirable, between people of different faiths. But that should not degenerate into hostility.

The anecdote of Birbal is very instructive in this matter. Akbar drew a line on the ground and asked his courtiers to make it smaller, without touching the line. They were at their wit's end. Birbal knew the solution. He drew a bigger line by its side, and the former line looked smaller. If the Hindu wants to surpass the Musalman, let him do so, by increasing his own stature and not by shortening the Musalman. Similarly let the Musalman also attain a greater length instead of cutting the Hindu short. But if instead of doing that, they try to injure each other, both of them will be weakened thereby and both of them will fall to the ground. That is nothing short of political suicide.

The Church and the State are the two institutions, that unite men together, each in its own way—one on the basis of a common country, and the other on the basis of a common scripture. There need not be any antagonism between the two. On the other hand, the work of one may be supplemented by the other. Each should be allowed to work in its own sphere. Those who realise that the 'Unity of Mankind' is the ultimate goal of both, do not identify the State with any particular Religion, and thereby ruin the very purpose (viz. the Unity of Mankind) for which both the Church and the State were brought into existence. Aurangzeb was the greatest offender in this respect, and the only thing that he succeeded in doing was to create dissension and bring unhappiness to the land of his birth.

Guru Govinda removed the conflict. He showed the way as to how a powerful religious organisation may exist side by side without encroaching on the grounds of the State. He desired that the State should not be unfriendly to a religion, and that a Religion should not be

unfriendly to the State. That was the reason of his alliance with Bahadur Shah. He demonstrated that, he bore no ill-will to the Government, simply because a Musalman was at the head of its affairs. He fought with Aurangzeb's Government, because it had forfeited its right of allegiance, by putting the Hindus under disqualification, simply because of their being Hindus. But when the ban was lifted he ceased to fight.

He paved the way of human unity further by removing the conflict between the two branches of the Vedic culture, the Hindu and the Parsi. The missions of Ramacandra and Zarathustra were fulfilled in him. He removed the imperfection caused by the loss of the Bhargava Veda. He reclaimed the Veda.

Guru Govinda had adopted the Parsi culture. He used to put on Dukula and Kanchuka (Paijama and Ackan), did not recognise the caste-system, and did not approve of image-worship. But he did not drift away from the Hindu traditions. He had belief in the doctrine of incarnation which is a corner stone of the Hindu culture.

यत्र यत्र होत अरिष्ट अपारा ।

तत्र तत्र देह धरत अवतारा ॥¹

—Gita Govindam (Chauvis Avatara)

He welcomed Parasu-Rama (Zarathustra), Ramacandra, and Srikrishna, as divine incarnations and recognized the Veda to be the source of all Religions.

ब्रह्मा चार हि वेद बनाये ।

सर्व लोक तिह करम चलाये ॥

—Gita Govindam (Akalastuta)

1. यदा तदा हि धर्मस्य ग्लानिर् भवति भारत ।

अभ्युत्थानं अधर्मस्य तदात्मानं सृजाम्यहम् ॥

—Gita, 4-7

Veda is the bud, Gita is the blossom and Gita Govindam is its vitalising fruit. The bud grows into the flower, and the flower into the fruit. They are three-in-one and one-in-three. One who has no love for the Veda, will not appreciate the Gita Govindam. One who does not adopt the Gita Govindam, fails to reap the full benefit of the Veda. The Gita is their unity and strength. And the greatness of Guru Govinda lies in his bringing the Gita to life, in building up a community on the foundation of the Gita.

The Gita points out the goal that the Sikh journeys to. It gives him the strength to live and the courage to die. May the goal of his life be firmly fixed in his mind by the daily repetition of the immortal lines of the Divine Lay!

Guru Govinda has stated that he did nothing more than translate the Gita in the current language.

दशम कथा भगवन्की

भाषा करि बनायि ।

अपर वासना नाहि प्रभु

धर्मयुद्ध चायि ॥

—Gita Govindam (Krishnavatar)

And he translated it as nobody else has done, for he translated it in life as well.

The Sikh-Sinha is the product of Hindu-Parsi unity. And the Sikh lives the life of the Gita. The Gita is the main scripture of the Vedanta Religion. And Vedanta, consisting as it does, of Karma, Bhakti and Jnana Yogas, is the perfection of Religion.

Any religion can draw inspiration from the Vedanta. The Vedanta is quite able to achieve the good that any of the three Semitic Religions—Judaism, Christianity, or

Islam—promises. On the other hand, religion in its complete and perfect form is available only in the Vedanta. Without a grounding in the Vedanta, one cannot appreciate the relative worth of the three component parts of religion viz., Karma Yoga, Bhakti Yoga and Jnana Yoga. Such a man is ill-able to reconcile the apparent discrepancy that there is between one religion and another. Without a knowledge of the Vedanta, one cannot reap from any religion its highest benefit. Only a knowledge of the Vedanta can achieve that.

आराधितो यदि हरिस् तपसा ततः किम् ।

नाराधितो यदि हरिस् तपसा ततः किम् ॥

“ If Hari is worshipped, what is the *need* of ,
austerity ? If Hari is not worshipped, what is,
the *good* of austerity ? ”

If one knows the Vedanta-Pentad, what is the need of Thora, Bible, Koran ? If one does not know the Vedanta-Pentad what is the good of Thora-Bible-Koran ? The Pentad of the Vedanta (consisting of the Dharma-padam and the Mulasutram, the Prasni, the Gaṭha and the Gita) suffices for all that a man requires for the perfection of his religious experiences.

The Holy Land of Sapta-Sindhu is the birth-place and the rearing ground of the Vedānta. The Angirasa Indian and the Bhargava Iranian are like its right and left flanks. The Vedic Rishi had a pre-vision of its noble stature, and in great ecstasy sang the following Rik,

चत्वारि शृङ्गास् त्रयो अस्य पादाः ।

द्वे शीर्षे सप्त हस्तास अस्य ॥

त्रेधा बद्धो वृषभो रोरवीति ।

महान् भर्गः मर्त्यान् आविवेश ॥

—Rigveda 4-58-3

Gautama (of Karma Yoga) and Vardhamana (of Jnana Yoga), together with Ramacandra and Zarathustra, (the twin prophets of Bhakti Yoga), are like its four horns. Karma, Bhakti and Jnana Yogas—these three paths are like its three legs. Indian and Iranian culture are its two heads. The seven branches of the Sindhu are like its seven arms. It will persist through the three ages past, present and future. May the message of the Vedanta, in the voice of the Gita, roar like a bull throughout the whole world and operate to diffuse strength and peace to all.

यद् इहास्ति तद् अन्यत्र यन् नेहास्ति न तत् कचित् ।

—Mahabharat, 1-2-390

“Whatover is here, is elsewhere, and whatever is not here, is nowhere.”

For the uplift of Mankind, Guru Govinda holds up in his hands, the portrait of these five cardinal Prophets. Every one of them represents a distinct type of character.

Gautama and Vardhamana are both homeless ascetics, and in this respect they differ from Ramacandra and Zarathustra, both of whom are house-holders. But the difference between Gautama and Vardhamana is also not less marked. Gautama is a cenobite (Vanaprastha) while Vardhamana is a hermit (Bhiksu). Gautama used to live in monasteries, while Vardhamana roamed over forests and hills. Gautama lived in solitude for the sake of the development of his inner self but would as often come out to the villages for the service of men. Vardhamana shunned all society and retreated deeper into the forests. Gautama had to mix with men and thus had the need of clothes. But it consisted of a loose garment—a Kaupina

and a Nichola¹, Vardhamana had no need of any cover but a चीदर strip (loin-cloth). Gautama used to shave off his hair and beard. Vardhamana did not bring the razor to use. Gautama wants to serve the public, and his posture is that of one ready to stand up for that purpose, Vardhamana is engrossed in deep meditation with closed eyes. One will realise the difference between these two types, if he brings to his mind's eye the picture of a Yati of the Belur Math, and a Sannyasi of Haridwar.

Ramacandra and Zarathustra are both house-holders, both princely Kshatriyas. But the difference between them is also noticeable. Ramacandra is seated in the Mukta-Padmasana posture, which is peculiarly the Indian style. Zarathustra has the Virasana posture, in the manner of the Persian. The robe of Ramacandra consists of unsewed sheets, a शट (Dhoti) and a पट (Chadar). While the robe of Zarathustra has been cut and fitted up to the angles of the physical frame viz., a Dukula (Pajama) and a Kanchuka (Ackan). Ramacandra puts on hat-like Mukuta, and Zarathustra, a cap-like Kirita. The complexion of Ramacandra is dark brown, and that of Zarathustra pure white. Ramacandra sits to the East, and Zarathustra on the West. The difference between a Hindu and a Parsi is illustrated in them.

As regards the cloud-coloured youth, who holds a flute to his mouth, the crest of the peacock feathers on his head, and a garland of flowers round his neck, he who wears the yellow apron, takes his stand in the thrice-leaning posture, and dances on the hood of the serpent—the

1. कौपीन is that which has the shape of a कूप or well. It is commonly called Lungi. निचोल is commonly known as Banyan (half-shirt).

charms of his enchanting beauty surpass all description. For in him, harmony and grace have reached their perfection. So long as there is in man an æsthetic sense, so long as he continues to be a being different from the moth and the worm, the enchanting image of charming Srikrishna, is sure to catch hold of the skirt (वासन्) of human heart. He stands like a pillar, at the centre of the Aryan culture, and wields its vast locomotive easy in his hands, vast like a hill (गिरि) though it is. Guru Govinda does not make the vain attempt of describing the inestimable charms of this Super-man, but in profound reverence to that Master-Prophet, Guru Govinda picks up his Democratic Conch and sounds again its universal note.

दशम कथा भगवन्की, भाषा करि बनायि ।

अपर वासना नाहि प्रभु, धर्मयुद्ध चायि ॥

—*Krishnavatar*

If the message of Pancha Janya, echoed in the voice of Guru Govinda, fails to wake a man up, there is no longer any life left in him. He is dead and gone, beyond all hope.

The duties of a man's life fall into three spheres—those that appertain to his individual life, those that appertain to his national life, and those that appertain to the international life. Vardhamana is busy with the individual good, Ramacandra and Zarathushtra are concerned with national life, and Gaistarna is the type of international existence.

Individual and Society are related to each other as means and end. Society cannot advance until and unless the individuals do. Thus those who take "the greatest good of the greatest number" to be the goal of their life, can attain their end only by doing good to the individuals. On the other hand, society is the environment of the indi-

vidual. The development of the individual depends on the development of his environment. A Gandhi is not likely to flourish in the race of the Hottentots. Thus those who take "the perfection of the individual" to be the goal of their life, cannot achieve that end without effecting improvement in the society.

The good of the individual and the Society being thus interdependent, there is no real conflict between the Individual and the National life, or between the National and the Inter-national life. All that we have got to remember, is that the greater good has got the greater claim. Thus National good must be preferred to Individual good, and International good to National. Otherwise, man cannot rise to the full height of his stature. He cannot be what he might have been.

यो वै भूमा तत् सुखम् नाल्पे सुखम् अस्ति ।

—*Chandogya Upanisad*

"One can find rest only in the Greatest."

International life is the highest life that we know of. But in order to reach the catholic view-point of internationalism, one has to pass through the gateway of nationalism. How can he, who does not love his own nation, be expected to love all the nations of the world? In this age of Nationalism, it behoves us to approach in all humility; the twin Prophets of Aryan Nationalism, the two Tirthankara-Dharmarajas, Vena Ramacandra and Ratu Zarathushtra, and offer our homage to them with all the love that we are capable of.

नारायणं जयधुम्रम् रामचंद्रम् नरोत्तमम् ।

अथर्वणी नमस्कृत्य ततो जयम् उदीरयेत् ॥

ॐ सत् रुद्र अकाल ।

"In the name of Rudra, the Good and the Infinite."

OPINIONS

ON

RAMACANDRA AND ZARATHUSTRA

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1. प्रवासी—Agrahayan 1341

(Translated)

A detailed discussion of Ramacandra, the Prophet of India, and Zarathustra, the Prophet of Iran, and their message is the subject matter of this book. The author has traced the relation of Zoroastrianism with the other Religions of the world, and specially its homogeneity with Islam, and the consequent affinity of Islam to Hinduism. The noble purpose of removing the Hindu-Muslim animosity, by explaining the root principles of Religion, is the one object of the book. There are in the book theories and explanations with which we do not fully agree, but we express our genuine esteem for the book, which is ~~an~~ evidence of the deep erudition of the author. He has an equal comprehension of the Hindu, Muslim and the Iranian Scriptures. A list of contents and an index would have made for the convenience of the reader.

SRI CHINTAHARAN CHAKRAVARTY.

2. DESH, 27th Chaitra 1343, 10th April 1937

(Translated)

The main theme of the book is a comparative study of Hinduism and the Religion of Zarathushtra, the Prophet of Iran. But from the beginning to the end the purpose is very patent, that if the Indian Hindus and the Musalmans give up their fanaticism and come to a mutual understanding in the light of the noble truths of the Iranian Religion, they will realise the essential unity that underlies all the three Religions, and be able to live in peace. This is what is intended by the Veda, and repeated by the various

apostles. But unfortunately communalism has got hold of the field at the present day and none is prepared to hear the words of reason. Yet it must be said that the aim of the author is a laudable one, and the more of such discussions we have, the better it is for the country.

How could the author make time to study so many books, seems a mystery. His prodigious labour is simply wonderful, and we may repeat that there is no other book in Bengali which makes a comparative study of the religious philosophy of India and Iran with such zeal and devotion.

3. ANANDA BAZAR PATRIKA, 21-12-43, 4-4-37

(Translated)

The power of original historical research displayed in presenting Atharvan Zarathustra in popular language and easy style is really commendable.

4. HINDU MISSION 1339 (p. 167)

(Translated)

There is close kinship between the Hindus of India and the Ahura-worshippers of Persia. The Hindus have lost touch with the other branch, on account of their own indifference. We deeply appreciate the attempt of the author to spread a knowledge of the message of Zarathustra.

5. GAURA DUTA, 17th Ashar 1340

(Translated)

The book is fascinating. It is impossible to praise too much the noble purpose, the deep knowledge and the wide comprehension of the author.

6. SJT. NAGENDRA NATH BASU (of the Viswakosa)

Prachya Vidya Maharnav, 6-1-34.

(Translated)

The book is charming. No one else has before made a comparative study like this, of the religious Philosophies of Vedic India and Ancient Iran. The book deserves wide circulation.

7. BABU HIRENDRA NATH DUTTA, M.A., B.L.
Vice-President, Theosophical Society, (4-5-33)
(Translated)

I came across some new ideas in your book. Though I do not agree with all of them, your performance is really creditable.

8. BABU SRIDHAR MAZUMDAR, M.A.
The Vedanta Scholar,
Rampurhat, 15-1-32.

The book has given ample proof of your vast knowledge of the principal religions of the world. Cry for unity has been raised in every quarter, but your book alone supplies the key.

9. BABU JNAN CHANDRA BANERJEE,
Sub-Judge, Bengal,
10-10-1932.

What has impressed me profoundly is the author's deep learning in the bye-paths of Persian, Islamic, and Zoroastrian literature which are generally taboo to the educated Bengali Hindu. A real entente cordiale between Hinduism and Islam is only possible through finding out a common meeting place for their opposed cultures, as the author has clearly shown. Indeed, his ideas are all up-to-date and remarkably free from the taint of orthodoxy, and his analysis of the mutual relation between Islam and Hinduism, between the Semitic and the Aryan cultures, and between nationalism and internationalism shows a keen insight. Every proposition enunciated by the author has been supported by authority which greatly enhances the value of the book.

10. RAI BAHADUR GANESH CHANDRA DAS
GUPTA, M.A., B.L.
Advocate, Barisal, 3-9-37.
(Translated)

I have been extremely glad to receive the loving present of your "Ramachandra and Zarathustra". May God make you ever happy and healthy and grant you a long life.

The work has been in conformity with the spirit of the present age. I have been filled with pleasure and admiration to read it. Your extraordinary erudition, originality, quest for truth and spiritual bent of mind, have glorified and illumined your uncommon patriotism. What you have written about Sikhism, with quotations in support from the original Sikh Scripture, should be carefully read by all Indians. To quote from the original Scriptures of the Arabs, the Persians, the Hindus, the Jainas, the Buddhists and the Sikhs, and state the views of Western Scholars on them, and then to support your well-thought-out and strictly logical conclusions with quotations from the Vedas, the Upanishadas, the Zendavesta, the Yasna and the Gatha, is quite unique in Bengali literature.

It will prove of benefit to all concerned—the Hindus, the Muslims, the Sikhs, the Parsis, the Jainas and the Buddhists. By setting out in simple language the original Slokas from the old and new Scriptures, and pointing out clearly their fundamental oneness of ideas and difference in practice due to ignorance, you have nicely brought about the unity of all religious faiths. You have not betrayed any dislike to any religion. Having discussed the original texts with deep respect for the religions concerned, you have made the work very pleasant reading to all. Nobody has any reason to be impatient by differences of opinion with you. Though the subject is difficult, the simplicity of your language and the manner of your exposition of the original texts have made even the abstruse matters easily understandable. The work has been composed and printed to serve the ends of preaching and the price has been fixed as low as -10/- per copy, without even the copyrights being reserved, and even that low amount you propose to spend as contributions from the Hindus, the Parsis and the Sikhs in the proportions of -4/-, -4/- & -2/- respectively. Many people do not know that an old Gurudwara is located at Dacca. This is the meeting place of current Indian religious faiths. Discussion of historical facts in the light of logic and sentiment at the same time, has made your work an excellent production. May God make your work

immortal as a pillar of your vast erudition, perseverance and quest for truth, by giving wide publicity to it.

11. BABU DEBENDRA KUMAR BANERJEE, M.A.
Professor Chittagong College.
10-12-32.

Your book embodies a scholarly and masterly assimilation of the principles of the Vedic and the Islamic or rather the Avestan Cults and brings out into prominence the delicious truths that the Islamic and the Vedic religions being fundamentally the same, the brotherly and the natural relation between the followers of Ramachandra and Zarathustra should be re-established, and the deplorable and deep-seated antagonism between the bigoted Hindus and Muhammadans, brought about only by parasitical accretions of ages should be annihilated root and branch, and proper fraternal feeling restored as between an Indian and an Indian.

Your book will be hailed with delight by all lovers of humanity. It deserves wide circulation and sincere appreciation among the Muhammadans and the Hindus alike.

12. BABU GOPESWAR BANERJEE,
Additional Sessions Judge, Jessore. 28-9-32.

It is a scholarly book, thoughtful and well-written and shows deep erudition.

13. BABU JATINDRA MOHON SINHA,
Retired District Magistrate,
Benares, 2-3-33.
(Translated)

The book is an evidence of the deep learning, wide knowledge and the cogent reasoning of the author.

14. BABU GIRISH CHANDRA NAG,
Retired District Magistrate. 18-12-33.
(Translated)

You have brought a new angle of vision. In these days of communal trouble, a study of this book will make the task of unity and friendship much more easy.

15. BABU KALIPADA MAITRA,

Retired Additional Chief Presidency Magistrate,
Munshigong, 19-1-33.

May you prosper and help in the reconciliation of
factions apparently irreconcilable.

16. BABU SUKUMAR CHATTERJEE,

Inspector-General of Registration, 29-1-33.
(Translated)

The book shows deep and comprehensive research.

17. BABU GURUDAS SARKAR,

Deputy Magistrate, 12-1-32.

I cannot help being proud of such erudition in a brother
officer, and I congratulate you most heartily on your
scholarly work.

18. BABU JOGESH CHANDRA CHOUDHURY,

Deputy Magistrate, Rajbari, 26-2-33.

The exposition is masterly, clear and convincing. The
conclusions are broad-based on a wide and liberal outlook
of life and things in general. Unquestionably your booklet
has thrown a flood of light on the question of Indian nation-
alism from a new angle of vision. I have gone through it
with great pleasure, and, I must acknowledge, with profit.

19. BABU SATISH CHANDRA GHOSE,

Deputy Magistrate, 23-10-32.

You have opened by it a new field for thought and study
and your idea of bringing harmony between the Hindus and
Musalmans by a study of the common culture of the two is
surely a laudable one.

OPINIONS

ON

THE GITA GOVINDAM

1. ADVANCE (22-8-37)

Gita-Govindam or the Gita of Guru Govinda Sinha.
Edited by Jatindra Mohon Chatterjee, M.A., published by
Sudhir Kumar Mukherjee, 376 A, Rash Behari Avenue,
Ballygunj, Calcutta. Price four annas.

The author is a vastly learned scholar who is well-known in religious circles, but he should be appreciated by the general public. It is amazing that he could have made such deep studies in spite of his onerous work as a Government servant. He has already published many books, which bear the stamp of assiduous research, not only on Hinduism, but also on its later developments namely Buddhism and Sikhism. As regards Parsi-ism he is perhaps the only Bengali who has deeply probed into it and his "Ramachandra and Zarathustra" is a wonderful exposition of the Sikh cult as the synthesis of Hinduism and Parsi-ism. His "Ethical Conceptions of the Gatha" is an exposition of the philosophy of Mazda-Yasna. He has also made translations of "Gatha" or Hymns of Zarathustra in English and Gujarati. It need not be emphasised that such people are well fitted to pave the way to religious unity in this land.

In the unique picture in frontis-piece in this brochure under review, the author has depicted Guru Govinda, the foremost Sikh Guru, holding the stalk of the lotus, the heart of which is represented by Yogeswara Govinda (Krishna) who preached Raja-Yoga, the petal on the right is represented by Bhagwan Ramachandra, who preached Bhakti-Yoga (incarnate) and that on the left is represented by Maghasen Zarathustra, who also preached Bhakti-Yoga (formless). The top petal is represented by Mahavir Vardhaman, who preached Jnana-Yoga and the bottom one is represented by Tathagata Gautama (Buddha) who is depicted as preaching Karma-Yoga (Ethics). Thus the unity of all Aryan religions is established.

In this spirit, the author goes on to translate the *Gita* Govindam or the *Gita* of Guru Govinda Sinha into English. Before appreciating the lofty idealism and preachings of the great Sikh Guru, one cannot miss the learned introduction of the author in which he shows that the Veda is the Scripture that is common to the five Aryan Churches, viz: the Hindu, the Parsi, the Buddhist, the Jaina and the Sikh Church. Buddhism and Jainism, he says, are anticipated by the Veda, and they may very well seek the support of the Veda. Hinduism, Parsi-ism are cults of devotion.

Hinduism lays stress on the concrete or iconic aspect, Parsi-ism on the abstract aspect of worship, and Sikhism combined the two.

"The difference in the stress laid on the iconic and an-iconic aspects, by the Indians and the Iranians respectively, had however far-reaching consequences. A Veda supplement or "Atharva Veda" was added to the original three Vedas. The Iranians, under the lead of Maghavan Zarathustra, composed the Bhargava section, and the Indians under the lead of Bhagawan Ramachandra compiled the Angirasa section of the Atharva Veda. This created a gulf of difference between the two branches, till Yogeswara Govinda (Krishna) reconciled their message by propounding the celestial Gita. It was, however, left to Ganadhar Guru Govinda Sinha to implement the ideal of the Gita in actual life."

The synthesis is appealing, and this view-point will help one greatly in appreciating the great Sikh Guru.

2. HINDU OUTLOOK, (Delhi). 8-12-1937.

We would advise every Hindu and Sikh to acquire a copy of the Gita Govindam and read it thoroughly along with the Bhagavat Gita.

3. THE SIKH VIR, (Delhi). August 1937.

(Translated)

About Sikh Religion, this is the first book of its kind in Hindi or English. We have nothing but admiration for the book.

4. DESH, (Calcutta). 6th Kartik, 1344, 23-10-37.

(Translated)

The author has succeeded in establishing in a few words, the intimate connection that there is between the Veda, the Gita, and the Gospel of Guru Govinda.

5. SARDAR BAHADUR SARDAR KAHN SINGH, OF
NABBA, 25-12-37.

I have gone through the booklet with great interest, and am much pleased to see the contents.

OPINIONS

ON

THE PANCA DASI GITA

PANDIT S. D. SATWALEKAR OF

SWADHYAYA MANDAL, AUNDH. 17-4-37.

The arrangement is so excellent that I wish to keep this book permanently on my table for ready reference. *Every Hindu must have a copy of this book.*

2. SWAMI SWARUPANANDA OF

AYACHAK ASRAM, MANBHUM,

18th Agrahayana 1343.

(Translated)

Your deep learning and untiring labour is simply wonderful.

3. S. G. BHALERAO OF BHARADWAJA ASRAM,

POONA. 12-4-37.

I must say you have displayed in the book your wonted resourcefulness and a great synthetic ability to make it entirely a new Gita.

I very heartily welcome this your effort at synthesising the best elements of the ancient Indian Philosophic ideas, into a coherent reading that is calculated to advance the Thought, ennoble the Feelings, and enrich the Action.

4. H. L. CHOPRA, M. A.,

Professor, Sanatan Dharma College, Lahore.

29-3-37.

The work shows a masterly exposition of the real and practical Hindu Religion. I have recommended the book to the Board for Theological Studies for prescription in I. A. and B. A. class in our college.

REVIEW

ON

PANÇADASI GITA

A significant book on Gita-mysticism, such as this book of Mr. Jatindra Mohon Chatterjee, M.A., B.C.S., drives straight to the centre to the spiritual sources of India; and he has happily maintained throughout his work the characteristic oriental union of speculation and practice, of theory and art. He writes of a current of life whose essence he knows. Yet he adds to this primary and indispensable sympathy, a threefold objectivity, that of a scholar scientifically trained, that of the reader widely familiar with Western Literature on Ethics, and that of the Sociologist concerned with the bearing of religion upon the health of human institutions.

It is of high importance for the rapidly changing East, that a light so adequate should be thrown upon its ancient and perennial sources of strength. In the shock of social upheaval it is these sources that are likely to be discounted and jettisoned, on the supposition that a modern society based on technology has no place for them, and on the kindred supposition that they have no interest nor function in such a world. It is seldom that our students of society appreciate that principle of alteration in the hygiene of the mind, whereby a mystical discipline remains an essential condition of the vigour and value of realistic enterprise, even of scientific fertility. Instinctively, the conservative impulses of Hindu piety, as seen in various plans of education, have attempted to maintain a *liaison* between these elements. The instinct is sound: the new social streams will run shallow if they abandon the ancient springs, on the assumption that economy and its guides are competent to furnish all the vital equipment of a new order. But the validities of these spiritual arts need to be subjected to a deeper and more objective analysis, capable of severely critical separation between irrelevant and essential factors. It is in this direction that the present study renders a

definite service to the actual situation, not alone in India, but throughout the orient.

And not alone to the orient. For mysticism which is spontaneously and lucidly depicted in this present work, is one of the common elements in world religion; and a study which, like this one, joins hands with the work of western scholars, Rhys Davis, Foussin, Jameswoods, Rudolf Otto, J. B. Pratt, Von Hugel, adds to the self-understanding of the race in its religious experience, and in so far, to the moral unity of mankind.

The unique character of the work, and the lucidity of exposition of the subject matter are, however, the great assets, on which this literary execution will count, and for which it will have a permanent claim upon the indulgence of the readers who find an abiding interest in the study of the Indian thought.

SWAMI ADVAITANANDA, Ph.D.
(University of Tokijo), 2-4-38.

OPINIONS

ON

THE ETHICAL CONCEPTIONS OF THE GATHA

1. Prof. A. V. WILLIAMS JACKSON (Columbia University).

I hasten to thank you for your welcome gift. I am glad to have your writings to add to the collection of works on the subject. 16-12-1933.

2. POUR-I-DAYOUD.

(Santi Niketan. 15-1-32).

I pray unto Ahura Mazda that may you be successful, in placing before the public a wider knowledge of the great Zoroastrian Religion and Iranian subjects. I thank you once again for the kind present.

3. Dr. BHAGAVAN DAS.

It seems to me that this aspect of the living Zoroastrian religion, as a bridge between Vedism and Islam, has a great

practical value at the present time in India. The author has demonstrated this aspect with a great wealth of learning in Zend, Sanskrit, Pali, Persian and modern western literature ; and the manner in which he has done it makes it a pleasure to walk with him in the high ways and by-ways of that learning. (16-9-34).

4. P. D. MARKER.

(Market Building, Bombay, 13-3-33).

You have rendered a great service to Zoroastrianism and to the intelligentsia of Bengal in particular, and the country in general, by placing with conspicuous ability the Ethical Principles of the Gathas before the reading public.

5. MODERN REVIEW.

(September, 1933).

The so-called dualism of the Avesta is based on a mistaken notion, as Mr. Chatterjee is, we believe, *the first to* ~~point~~ *set out*.

Mr. Chatterjee is a pioneer in the field he has chosen, and scholars all over the world will appreciate the thoroughness with which he has performed the task.

6. M. R. VIDYARTHI, M.A., B.Sc., LL.B.,

Advocate, Bombay High Court.

Ahmedabad, 23-10-32.

It is really a thought-provoking original work, and is a very valuable contribution to the philosophic and religious literature of the East. The author has rendered to the Parsis of India a service which they cannot repay.

I for one, dare not offer any critical review of the great book. I sincerely admire the great and noble effort of the very learned author.

7. K. NATARAJAN.

(The Indian Social Reformer, 23-10-37).

My notes (what I believe) have brought some letters which to me are of permanent value. One of these is from Mr. Fakirji Bharucha whom I do not remember to have met. Mr. Bharucha did not write to me directly. He wrote a letter to the Bombay Centinel calling my attention to the

Life and Teachings of Zoroaster, and recommending as a good exposition of them, "The Ethical Conceptions of the Gatha" by Jatindra Mohon Chatterjee. I wrote to him asking for the name of the publishers. He promptly replied by sending me with the characteristic Parsi generosity, a copy of the book. I have now rapidly perused it. I am deeply impressed by the wide range, the deep insight, and the monumental erudition of the author, which are evident in almost every page. He is equally at home in Hindu, Gathic and Koranic literature between which he finds an intimate relation in many essentials. The teachings of Zoroaster he holds to be basic, that is to say, the source of inspiration to them all. The arguments with which he supports his main thesis, that the Pancharatra or Bhakti school of Hindu religious philosophy, the most popular school, is directly traceable to the teachings of Zoroaster, are extremely cogent. I do not know whether any scholar has attempted to answer them. The book not only presents the Persian Prophet in a light that is altogether new to me and perhaps, to many others but it is a model of the synthetic method which holds the key to the problems of the discordant world. It is a great event in one's life when one comes across a good book. I am grateful to Mr. Bharucha for introducing me to "The Ethical Conceptions of the Gatha". Incidentally, Mr. Chatterjee gives from the Vishnu biography, the correct version of the story about the contemplated conversion of Lala Lajpat Rai to which I referred: It was not Lala Lajpat Rai but his father Lala Radha Kishen who "was within an ace of giving the go-by to Hinduism and was saved from accepting Islam simply by the insistence of his wife." Mr. Chatterjee is led by the incident to the wistful reflection: "But for his mother's timely intervention Lala Lajpat Rai would have been lost to Hindu India, like so many Lajpat Rais that have gone the way before him, and made themselves famous in Indian history, under the name of Mahabbat Khan (brother of Rana Pratap), Murshed Kuli Khan (a Maharatta Brahmin) or Sultan Jalaluddin (son of Raja Ganesh of Bengal)."

OPINION ON THE GATHA

[Extract from the Presidential Address at the Indian Oriental Conference, 1933.]

By K. P. JAYASWAL Esqr., M.A. (Oxon.),
Bar-at-Law. at Nyaya Mandir Hall, Baroda.

Iranian and Hindu are the twin pulses of that whole grain which is known as Aryan Civilization. In the person of Sir Jivanji Modi, the two were united and his personality was a constant reminder of that unity in the sessions of our Oriental Conference.

That unity, I am glad to see, is being realised both here and in modern Persia which has deputed Prof. Davood, the leading Persian Scholar, to Santi Niketan, whom we have elected as one of our sectional Presidents.

In India itself Dr. Taraporewala and others will no doubt carry on the mission of Sir Jivanji Jamshedji Modi.

It is a good sign to see Hindu Scholars like Mr. Jatindra Mohon Chatterjee taking up the study of the Iranian Gathas from the Indian point of view.

Amrita Bazar Patrika, 28-12-1933.

BOOKS BY THE SAME AUTHOR

THE GUPU-GRANTHA MALA SERIES

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VAIDIC GITA (वेदिक गीता). Selected Riks of the Veda arranged into 15 Chapters on the principles of Jnana, Bhakti and Karma Yogas.

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Indispensable to every Brahmachari as the daily prayer-book in the words of the Veda.

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1. PRISNI-GATHA (प्रिनि-गाथा) or the Hymns of Rāmacandra and Zarathustra. Text in Devanagari and Translation in English. With foreword by Mahamahopadhyaya Pandit Vidh Sekhar Sastri. The foremost National songs of India and Iran.

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Text in Sanskrit, with Translation and Exposition in English. With Foreword by Hirendra Nath Datta. The readiest way to get to the Heart of the ~~Gita~~—the Gospel of Life for every individual of any nation and every age.

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(In preparation)

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(In preparation)

E. Aṣṭama—अष्टम

GITA GOVINDAM (गीत-गोविन्दम्) or the Gita of Gita Govinda Sinha. The Gospel that brought new life to the Hindu and the Parsis and saved them from annihilation.

Text in Devanagari and Translation in English.

Price—As. 4

(Granthi Jagat-Sudhar Gurudwara, Rash Vihari Avenue, Calcutta).

F. Expository

1. ETHICAL CONCEPTIONS OF THE GATHA

An Exposition of the philosophy of Mazda Yasna. With Introduction by Dr. Bhagavan Das. A comparative study of the worship of Indra and Varuna (i. e., Iconic and An-Iconic worship in the Veda).

Price—Rs. 2

J. B. Karanis Sons,

220-22 Barabazar, Fort, Bombay.

2. रामचन्द्र ओ जरथुष्ट्र (Bengali) i. e., Aggressive Vedicism or the organic connection between Hinduism, Parsi-ism and Sikhism. With a Foreword by Dr. Dinesh Chandra Sen.

Price—As. 10

(Mohanta, Adim Gurudwara,

Sangattoia, Dacca).

3. RAMACANDRA AND ZARATHUSTRA (English)

An exposition of the Sikh cult as the synthesis of Hinduism and Parsism.

Price—As. 10

(Samarth Bharat Press, 947 Sadashiv Peth, Poona 2).

4. PANCA RATU OR THE FIVE PROPHETS (पञ्चरातु)

(In preparation).

A brief outline of the course of the Vedanta up to modern times.

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